

BEGINNERS' HEBREW GRAMMAR

CREAGER AND ALLEMAN

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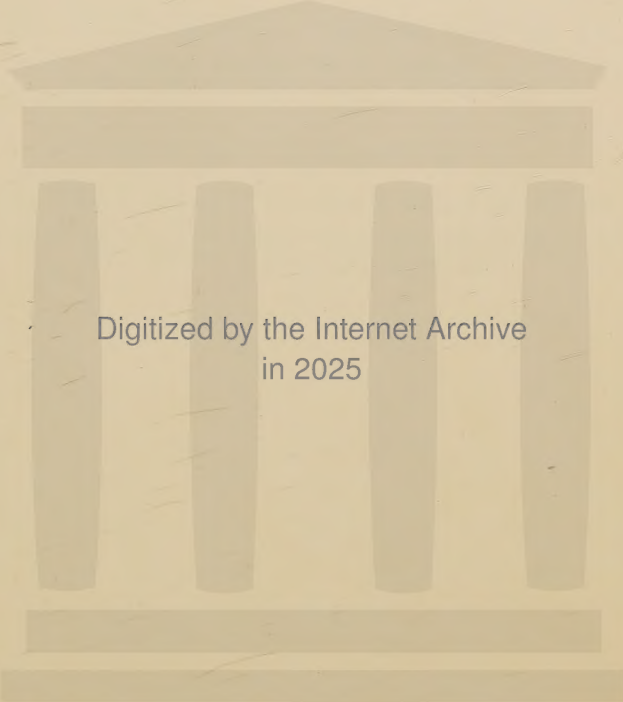
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BEGINNERS' HEBREW GRAMMAR

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PREFACE

Opinions have differed widely concerning the amount of grammatical discipline which should precede the reading of a foreign literature. The position taken in this book is that the Western student of Hebrew, with its characteristically Semitic peculiarities, should acquire a fairly thoro knowledge of its grammatical forms and syntactic principles before attempting any serious reading; for it is almost impossible, from the heterogeneous examples met in various selections, to pick up a sufficiently systematic knowledge to develop facility in general reading. This aims, therefore, to be a fairly comprehensive treatment, rather than a mere introductory sketch.

However, with a view to making the language a living reality to the student, two periods of elementary reading in the Hebrew Bible are arranged. The extract printed in Ch. VI with interlinear translation both provides the practice needed to familiarize the appearance and pronunciation of Hebrew words, and gives some introduction to the general structure of the language. And the section annotated in Ch. XXXVIII proves advantageous in fixing the forms and usages of nouns and regular verbs before undertaking the weak verbs.

Other features which, it is hoped, will commend the book, are the following:

1. The carefully arranged vocabularies and exercises, in which *all* the more common words are used, and thoro practice is afforded on both the forms and principles as explained.

2. A unique method of treating irregular verbs, which has proved in practice to facilitate the mastery of these difficult and confusing forms.

3. The constant effort to give reasons for seeming peculiarities, and to explain principles thoroly; the arrangement of the material in analytic, and frequently in tabular, form; and the generally logical order of the chapters.

4. The inclusion of material of secondary importance in subordinated form. The paragraphs and notes marked with an asterisk deal with matters that are specially irregular, rare, complicated, or theoretical, and are not intended for the beginner's study, but for later reference. And the printing of numerous other sections in small type is designed to facilitate the proportionate handling of subsidiary points, or the abbreviation of the course, if desired.

The author is greatly indebted, as is every student of Hebrew, to the standard works of Gesenius, Davidson, and Harper; and he wishes gratefully to acknowledge the invaluable aid derived from them in the preparation of this grammar.

H. L. C.

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PART ONE
ORTHOGRAPHY

CHAPTER I

THE ALPHABET

A. The Hebrew Language

1. Hebrew belongs to the Semitic group of languages, which includes the Arabic, Phoenician, Syriac, Babylonian, Ethiopic, etc. These languages have broad similarities among themselves, and many decided contrasts with those of the Indo-European family.

Fundamental differences appear in such matters as tense, mood, voice, case, etc., in which the underlying conceptions and grammatical usages are very dissimilar to ours; also in the word roots, which in general show little kinship with those of Western languages.

2. *The primitive alphabet contained only consonants*, no vowels; originally only consonants were written, and it was not until about the sixth century A.D. that a complete system of auxiliary symbols to represent the vowels was devised, by Jewish scholars known as the Massoretes.

3. The direction of writing is *from right to left*; e. g.,
רמָה is "Ramah," and נִמְרֹד is "Nimrod."
h m r d r m n

B. The Letters

1. There are 22 consonants¹. In their names as given below the long vowels have their Latin value—*a* as in *father*, *e* as in *prey*, and *i* as in *machine*; *aw* equals *ow* in *now*; and *dh* equals *th* in *rather*.

¹ In memorizing these it will be found convenient to divide them into groups of 4, 4, 6, 4, 4.

	Common Form	Final Form	Name	Sound and Symbol
1	א		'Āleph	'
2	ב		Bēth	b ¹
3	ג		Gimel	g
4	ד		Dāleth	d ¹
5	ה		Hē	h
6	ו		Waw	w ²
7	ז		Zayin	z
8	ח		Hēth	ḥ
9	ט		Tēth	ṭ
10	י		Yōdh	y
11	כ	ך	Kaph	k ¹
12	ל		Lāmedh	l
13	מ	ם	Mēm	m
14	נ	ן	Nūn	n
15	ס		Sāmekh	ṣ
16	ע		'Ayin	'
17	פ	ף	Pē	p ¹
18	צ	ץ	Tsādhe	ṭs ³
19	ק		Qōph	q
20	ר		Rēsh	r
21a	ש		Sīn	s
21b	ש		Shīn	sh ³
22	ת		Taw	t ¹

¹ These letters sometimes have a slightly different sound; see further in Ch. IV, B.

² Sometimes pronounced and transliterated "v".

³ When two English letters are used as the equivalent of a Hebrew consonant, we *tie* them; together they represent a single sound.

a. Note the five letters which have a special *final* form; this is used when the letter occurs at the left end of a word¹.

b. The symbol ש (21) stood for the two sounds *s* and *sh*²; they have been distinguished by the auxiliary dots—making, practically, 23 consonants.

2. Many letters are quite similar in appearance. Study carefully the following groups³:

ב (2) and כ (11)	ו (6), י (10), and ר (20)
ג (3) and נ (14)	ט (9), מ (13), and פ (17)
ד (4), ך (11f), and ך (20)	כ, ך (11) and ן (14)
ה (5), ח (8) and ת (22)	ם (13f) and ס (15)
ו (6), ז (7), and ך (14f)	ע (16) and צ, ץ (18)

3. The letters are of uniform height, except that,— ל (12) extends above the line; י (10) does not reach to the bottom of the line; and ק (19) and four of the final forms extend below the line.

The beginner should practice writing between parallel lines in order to get the letters uniform; e.g., ויקטלך.

C. Notes on Pronunciation

1. The Hebrew alphabet has many sounds just like those of English. It lacks several of our sounds (e.g., *j* and *x*); and it includes some which

¹ When a word ends in "ka" the final form of Kaph is used, for it is the final *consonant*; e.g., "baneika" is בִּנְיָךְ.

² Probably the sounds were not differentiated in the early language; cf. the *Shibboleth* incident, Jg.12:6.

³ The small projecting "horn" characteristic of some letters is the "tittle" to which Jesus referred (Mt. 5:18); and the "jot" there mentioned is *Yodh*, the smallest letter of the alphabet.

have no exact equivalent in English. The spelling is nearly phonetic.

2. א (1) practically has no sound¹; it merely represents a catch in the breath, or a very slight aspiration. In transliteration it is represented by the *smooth breathing* of Greek; e.g., אדם, 'dm ("'Adam" or "'Edom").

3. ח (8) is a difficult sound. It is a very strongly aspirated *h*—a harder sound than ה (5)—which becomes practically equal to *ch* in the Scotch *loch* or German *ich*².

4. ט (9) and צ (15) were probably firmer sounds than ת (22) and ש (21a), but are now pronounced just like them. Dotted *t* and *s* (ṭ, ṣ) indicate ט and צ; plain *t* and *s*, ת and ש.

5. ע (16) is an aspiration midway in strength between א (1) and ה (5). We transliterate it by a *rough breathing*, and practically neglect it in pronunciation³; e.g., בעז, b'z ("Bo'az"); שנער, shn'r ("Shin'ar").

6. ז (18) is a very sharp sibilant—not strictly including a *t* sound, but probably best indicated in English by the digraph *ts*⁴.

7. ק (19) is practically equal to *k*, being a slightly harder sound. Unlike the English *q*, it is never followed by the *w* sound.

*¹ It serves the practical purpose of giving something to which to attach a vowel sound. The consonants serve a double purpose—indicating by their own sound a root idea, and carrying such vowels as will give a particular meaning to it.

² The symbol "h" has been chosen as less confusing than the "ch" or "hh" sometimes used.

³ The LXX sometimes transliterated it by a rough breathing (e.g., Ἑλ for עלי); sometimes, where it apparently had a secondary and harder sound, by a Gamma (e.g., Γαζα for עזה); and sometimes, on the contrary, by a smooth breathing (e.g., Ὀζιας for עזיה).

⁴ The transliterations "ç" or "ş" are sometimes used.

D. Classification

1. Labials: פ, מ, ו, ב.
2. Sibilants: ש, ז, ס, צ.
3. Linguals: ת, נ, ל, ט, ד.
4. Palatals: ר, ק, כ, י, ג.
5. Gutturals: ע, ח, ה, א.

EXERCISES

1. Name the following letters:

נ,ך,ת,א,ש,ץ,ל,מ,ח,ג,ד,ע,ט,ף,כ,ס,ר,ם,
 י,ק,ה,ז,פ,ו,ש,ב,ן,צ,כ,ו,ש,ה,ץ,ק,ך,נ,ת,א,
 ו,ז,ף,מ,ט,פ,ב,ר,ד,ע,צ,ש,ג,ס,י,ח,ל,ם.

2. Identify the following proper names¹:

שם-כרמל-גשן-כלב-שדרך-פלג-שרה-גלגל-
 מכמש-בלדד-רבקה-מלאכי-תרשיש-חברון-
 בן הדרד-מואב-נתן-מדין-בנימן-עמוס-גרזים-
 אשכל-גבעה-מצפה-דמשק-חזאל-באר שבע-
 אסף-צידן-בית לחם-זכריה-קטורה-שטים-
 ירבעם-עין גדי.

3. Name the Hebrew equivalents for the consonants in the following words (the vowels are marked for later use):

¹ In some of these words פ=ph, ת=th, י=j. In some, ך indicates the vowel o or u; and י, i or e.

sārēk, pʾnōt, timalnāh, gulgōlet, yeḥezeh, ṭsedeq, 'ayil, šhʾlāḥām, yūkal, pārasnū, yim'ašū, mʾaṭ, mizbaḥ, ṭsi-wītikā, qādōšh, hēšīr, ṭohorāh, bʾnēy.

4. Transliterate:

Dan, niḥamah, šhalom, Serug, keyoşep, yirbem, zibḥek, toqep, tiqṭol, weyaqafṣ, parasta, weḥezeh, nakah, hiṭsdiyq, pag, hiṭsliḥaka, 'ereṭṣ, nišḥba', wesagab, şuşat, male', ya'aber, 'Edom, šḥopeṭ, 'Ezra', he'emantem, Par'oh, Yisra'el, nimlaṭ, šḥom'akem, 'Eglon.

CHAPTER II

THE VOWEL SYSTEM

A. Vowel Symbols

1. In primitive writing, long vowels were often indicated by certain consonants, called *vowel letters*, which suggested their sounds—*o* and *u* by ם, *i* and *e* by י, *a* by א or ׀.

2. Supplementing these now is the Massoretic system of dots and lines, called *vowel points*; these are written below the consonants which they follow—except long *o* and *u*.

B. The Ordinary, or Full, Vowels

Symbol	Name	Sound	As in
—	Pathah	short <i>a</i>	fat, bad
—	Qamets	long <i>a</i>	far, calm
—	Segol ¹	short <i>e</i>	fed, let
—	Tsere	long <i>e</i>	fete, they
—	Hireq	short <i>i</i>	fit, bill
—	Long Hireq	long <i>i</i>	field, police
—	Qamets Hatuph ²	short <i>o</i>	fog, soft
—	Holem	long <i>o</i>	fold, go
—	Qibbutz	short <i>u</i>	full, put
—	Shureq ³	long <i>u</i>	flute, rude

¹ This simpler spelling is adopted in preference to the usual (and technically proper) *Seghol* (סגול); see Ch. IV, B, 1, b. (So also *Dagesh* for *Daghesh*).

² *Hatuph* means "swift"; long *a*, pronounced quickly, becomes practically identical with short *o*.

³ *Shureq* is always a plain *ōō* sound, and never includes the *y* sound which is so often associated with *u* in English; it is never *u* as in *muse*, but as in *ruse*.

1. Note that the *sound* of each vowel occurs in its *name*.
2. The symbol ֿ , unfortunately used for two sounds, is *usually* Qamets. It is Qamets Hatuph in the following cases:

a. When it stands in an unaccented, closed syllable (see below in E); e.g., הֹשֶׁבֶר , hosh-bar.

b. When it precedes a Hateph Qamets (see below in C); e.g., יֶעֱלֶה , yo-'o-leh.

*c. When it stands in an inflectional form derived from a form which has Holem (or other *o* sound); e.g., רִמְחִי (ro-m^a-hēy) from רִמָּה ; שְׁמִרִי (sho-m^a-rī) from שְׁמֹר ; and הִקְרַמְוּ (ho-ḥo-r^a-mū) from הִקְרָם .

C. The Half Vowels

1. The name *half-vowel* is applied to several very short, obscure sounds—somewhat like those occurring in the English words “habilitate” and “guttural,” French “je donnerai,” etc. These half-vowels are four in number:

ֿ	Shewa (°)	ֿֿ	Hateph Segol (°)
ֿֿֿ	Hateph Pathah (°)	ֿֿֿֿ	Hateph Qamets (°)

a. *Shewa* (ֿ) indicates the slightest possible vocalization—resembling the first vowel in *derive* or the second in *corner*, pronounced just as quickly as can be done without reducing the words to *drive* and *corner*. The sound is neutral in quality, and is best transliterated by the phonetic symbol °; e. g., כְּמוֹשֶׁלִי , k^a-mō-sh^a-lī¹.

¹ In translating proper names, various letters have been used. The first vowel in each of the names *Samuel*, *Methusaleh*, *Philistine*,

b. The other three sounds are slightly fuller, each having a distinguishable touch of the full vowel indicated in the symbol and name¹; e. g., הִיחַזֵּק , h^a-ye-ḥ^e-zaq.

3. The three *Hateph* vowels are often called *Compound Shewas*, and the ְ *Simple Shewa*. *The Compound Shewas are used with gutturals, the simple Shewa with other consonants.*

The simple Shewa is too short to secure the proper pronunciation of the peculiar guttural sounds (cf. the sounds in “believe” and “habitual”), and is *never* used with them; very seldom a compound Shewa occurs with an ordinary consonant—especially ק or ר —when a fuller or more distinct sound is desired.

D. Diagrams

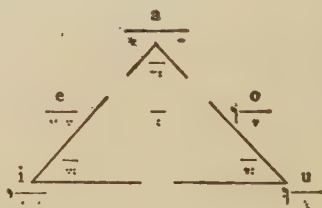
1. This table shows the two-fold classification of the vowels—as to *quality* (into three groups, according to the three basic sounds), and as to *quantity*.

and *Sodom* represents a Shewa. In semi-technical literature it is often represented by an apostrophe; small *e* is also used.

¹ The word *Hateph*, like *Hatuph*, means “swift”; these three half-vowels are simply shorter, quicker pronunciations of the corresponding full vowels. All the half-vowels arose in the evolution of the parts of speech and inflectional forms of the language, and represent primitive full vowels which have been thinned down and partly lost in those processes; e.g., corresponding to the verb stem הָלַם is the noun הָלוֹם , and the plural of מוֹקֵשׁ is מוֹקְשִׁים .

Class	Sound	Full Vowels		Half Vowels	
		Long	Short	Extra Short (Compound form)	Extra Short (Simple form)
a	a	ā	ă	ā	
i	e	ē	ĕ		
	i	ī	ĭ	ī	ĭ
u	o	ō	ŏ		
	u	ū	ŭ	ū	

2. This diagram represents physical relations between the vowels — that the *o* sounds are intermediate between the *a* and *u*, and the *e* sounds between the *a* and *i*; also the relation of the half-vowels.



E. Syllabification and Accent

1. *Every syllable must begin with a consonant; with the single exception that sometimes the first syllable of a word consists of a Shureq only* (e. g., **וְמָה**, ū-māh). Every syllable must, of course, have a vowel; and it may, or may not, have another consonant after the vowel. Therefore—

a. If two consonants stand together without an intervening vowel, the syllable division occurs between them; but if there is just one consonant between two vowels, it goes with the *following* vowel; e. g., the words **מִשְׁפָּטָנוּ**, **הִרְחַקְתָּ**, and **מְקוֹמִים** are syllabified mish-pā-ṭē-nū, hir-ḥaq-tā, and m^a-qō-mīm.

b. Each word has exactly as many syllables as vowels¹.

c. A syllable ending in a vowel sound is called an open syllable; one ending in a consonant is said to be closed².

2. Hebrew words are most frequently accented on the last syllable. When the accent on a word in these exercises falls on the penult, it is indicated by placing the mark —̂ over the first consonant of the syllable. The main accent on a word can never fall farther from the end than that³.

a. A closed syllable having a long vowel is always accented. An open syllable having a full short vowel is accented, except when a half-vowel immediately follows. The accent can never fall on a consonant with a half-vowel. Examples: תַּקְטִלְנָה, taq-ṭēl'nāh; יָמִים, yā-mīm'; רֶגֶל, re'gel; קִטְלֹו, qi-ṭlō'; מַרְאֵנוּ, mar-'ē'nū; קַמְתֶּם, qam-tem'.

*¹ Except that Pathah Furtive, or a final Shewa, is not considered as making an extra syllable. Also, on theoretical grounds, grammarians commonly regard a consonant and half-vowel as insufficient for an independent syllable, and count them in with the next consonant-vowel group as making only one syllable together; then, e.g., נִקְדָּשׁוּ (niq-dāshū) is counted a dissyllable, and הָלֹא (halō') a monosyllable. And this system is convenient in some cases; but it is so unnecessarily confusing to the beginner that it is not followed here.

*² Only a syllable with a full vowel can be closed. A silent letter at the end of a syllable does not close it; e.g., all the syllables of וְאֵלֶּינוּ (wē'-lō-hēy-nū) are open. But a diphthongal sound closes a syllable.

*³ Except that, in a very few cases in which the penult has a half-vowel, the accent is on the ante-penult; e.g., לִילָהּ.

b. The secondary accent on a preceding syllable is indicated by the mark —, called *Metheg*; e. g., הוֹרַשְׁתֶּם (hō''rash-tem'), יַעֲשֶׂה (ya''a-seh').

EXERCISES

1. Name the vowels and pronounce:

(a) הֶלֶךְ – הִגֵּשׁ – קָטוּל – יִזְכִּיר – חֵיל – נוֹסֵר – הָאָרֶץ –
נִשְׁפָּךְ – הִגְדִּילוּ – הֶעָצָם – תִּגְלָה – רַעְהוּ – חֲמָטָה –
זָכָרְךָ – תִּשְׁכַּמְנָה – מְקוֹם.
(b) הִחְרִישׁ – לֹאֲשִׁמוּ – חֵלִי – אֲשֶׁר – יִלְכוּ – בַּעֲשָׂנְךָ –
יִקְטְלוּ – צִהְרִים – יִשְׁאֲלוּ – וַיִּיקֶן – אֲנַחְנוּ – שָׁנִים –
חֲלִינוּ – וַחֲצִי – וּמַעִיל – יַעֲשֶׂה – וּלְזֶרַעַךְ – פָּעֵלוּ – יַחֲזִק –
מִחֲלָקְתְּכֶם.

2. Transliterate:

a. haskēl, shorāshīm, 'Ōbadyāhū, 'Īzebel, Ḥuldāh, qāra'-tī, yārūts, 'Ēden, yišpōr, hišhmīdū, ḥokmāh, yīṭab, tiglūhā, šēṭīm, ūmōqēsh.

b. qirbākā, ho'ozarten, ḥanū, ūmeḥezāh, bə'tōk, shā'alāh, 'onī, ḥeyōt, naḥalātākā, ḥodāshīm, ta'abōr, Yirmeyāhū, šəbībōtayik, mo'omad, walahatsar, heḥezīqām.

3. Name the vowels in Exercise 3, Ch. I.

CHAPTER III

THE VOWEL SYSTEM (CONTINUED)

A Consonants in the Vowel System

1. Combinations of certain vowels with the consonants ך and ם indicate sounds similar to our *diphthongs*.

a. Pathah (or Qamets) with a following Yodh is pronounced as *ai* in *aisle*; e. g., סוּסַי, šūṣay.

b. םי— is pronounced as *oi* in *oil*; e. g., הוּי, hōy.

c. םיִ— is pronounced as *au* in *Faust*¹, the Yodh not being sounded at all; e. g., אֵלִי, 'ēlāyw.

2. Several consonants are, in certain cases, entirely *silent*; they are then called *Quiescents*².

a. A ם after an *e* sound is silent; e.g., חֵיל (hēyl), סוּסַיָּהּ (šūṣeyhā). *makes e longer*

b. An ׀ not at the beginning of a syllable is silent after *any* vowel; e. g., קָרָאנוּ (qārā'nū), רֵאשׁ (rē'sh)³.

¹ So also are the rarer םיִ and םיִ.

^{*2} The letters ׀, ה, ם, and ם are also called *weak*; not only are they thus sometimes silent (especially as vowel letters), but also they sometimes disappear entirely in inflection—even when they originally had true consonantal value. The ם in Long Hireq is silent, being merely the sign of the length of the vowel; so also is the ם in Holem and Shureq, the dot being the real vowel.

³ The silent ׀ is usually an original consonant which, altho it has lost its sound, is retained on etymological grounds—as, e.g., *gh* remains

c. A ה at the end of a word is almost always silent (for exceptions see Ch. V, B); e. g., נָטָה (nāṭāh)¹.

3. Vowel letters are sometimes omitted, especially when a word would otherwise have several Yodhs or Waws; the vowels are then said to be *written defectively*.

a. Holem may be designated simply by a dot written *above the preceding consonant*; e. g., חֹלִי, ḥōlī. Note as special cases that—

(1) If the preceding letter is ש, or the following one is ש, the dot used as a diacritical mark on the consonant indicates the vowel also; e. g., שֹׁחֵק, sōḥēq; מֹשֶׁה, Mōšeh.

(2) The dot is written *after* a ל; e.g., לֹט, lōṭ.

*(3) A Holem is occasionally written defectively with a consonantal Waw; e.g., לֹוֶה (lōweh—for לוֹוֶה); עֹוֹן ('āwōn—for עֹוֹן).

*(4) If the following consonant is a silent א, the dot may be placed *over it*; e.g., יֹאמַר, yō'mar.

b. The י may be omitted from Long Hireq²; e.g., דָּוִד (Dāwīd—for דָּוִיד).

in the English *might* and *though*. (*Occasionally at the end of a syllable it retains consonantal value; e.g., נֶאֱדָר, Ex. 15:11).

¹ But at the end of a syllable within a word a ה is always pronounced; e. g., in יְהִי (yihyū).

²Also sometimes from יֹ or יָ; e.g., סוּסֵהֶם for סוּסֵיהֶם.

c. In place of Shureq, Qibbutz may sometimes be written; e.g., יקטלהו (yiqṭālūhū—for יקטליוהו).

d. In some words this defective writing is regularly used, in others it is optional. A final vowel, or a vowel used in a diphthong, is *never* written defectively.

B. Changes of Vowels

1. Sometimes in inflecting words or making up compounds, two half-vowels are thrown together, making an unpronounceable form (e.g., בנאם, כהנה). *The first one is then heightened to a full short vowel*—which is just the natural tendency in trying to pronounce such combinations.

a. A simple Shewa before another simple Shewa commonly becomes Hireq (e.g., בנאם for בנאם); or, the vowel from which it was originally shortened may be restored (e.g., מוקשה for מוקשה).

b. A compound Shewa before a simple Shewa regularly heightens to its corresponding full vowel; e.g., אדמת for אדמת.

c. A simple Shewa before a compound Shewa becomes the cognate full short vowel; e.g., זעקת for זעקת, and בעני for בעני.

2. Of the present long vowels, some were originally long and always remain so; they are called *fixed* or *unchangeable* vowels¹. Others were heightened from short vowels when they stood under or immediately before the accent, and may be shortened again if the accent is moved; they are called *tone-long* vowels, for their length is due to *tone position*².

*1 The same is true of vowels long by *coalescence* or in compensation for the omission of D.F. Also, a full short vowel in a closed syllable is usually unchangeable.

*2 Occasionally in verbs, but never in nouns, a tone-long vowel is two full syllables from the accent; e.g., וקטלת, הפקדך.

a. Long Hireq and Shureq are always fixed. Tsere and Holem (the secondary vowels of their classes), and Qamets, are usually tone-long, occasionally fixed.¹

b. A tone-long vowel may come from either short vowel of its class; and may shorten to either, or to the corresponding Hateph vowel or simple Shewa.

3. Various other changes which occurred in the evolution of the language help to explain present forms; e.g., sometimes an *a* was, in the technical terminology, *deflected* to an *e*, or *attenuated* to an *i*², or *obscured* to an *o*, etc.

EXERCISES

1. Name the vowels and pronounce:

תָּהֶם - עֲשֵׂהוּ - גּוֹי - שְׂמֹחִים - יַעֲצִיָּהּ - אֲדָנִי -
 תַּטְמָאנָהּ - דְּרָשׁוּ - מִשְׁלִים - אָמַר - אֵילָף - מַחֲזֶה -
 בָּקָר - שְׁנָאנוּ - תֵּאָר - אֱלֹהֵי - הָעֲשׂוֹי - שַׁחַט - שָׁלֵשׁ -
 תֵּאֲחֻזּוּ.

2. Transliterate (write defectively as many vowels as possible):

'ozneyhā, tēbōshū, 'abōy, mal'kēy, rī'shōn, sōrēp,
 'anāshay, Sh'lōmōh, 'ehēpōk, rō'sh, timtse'nāh, tō'abōtāyw,
 wa'dōnāy, shōpēt, l'ha'alōtō, y'dēykem, gō'ēl.

¹ Tsere followed by Yodh is always fixed; e.g., in הֵיכַל.

² Rather unusual cases of this occur in מִשְׁחַת, est. of מִשְׁחָה, in נִלְגַּל, plu. of נִלְגָּל, in יִרְשָׁתֶם from יִרְשׁ, etc.

אֲדָנִי - תֵּבִישׁ - אֲבוֹי - מִלְכֵי -
 רִישׁוֹ - שִׁרְיָה - אֲנָשִׁי - טַלְמִיד -
 אֶחָד - רֶגֶל - אֶשׁ - תַּחַם - עֲרֵב - חֹזֶק

CHAPTER IV

DAGESH

Dagesh is the name given to a dot placed in the middle of a letter¹. It serves two distinct purposes, in which it is called *Dagesh Forte* and *Dagesh Lene*.

A. Dagesh Forte

1. In the use known as Dagesh Forte, this dot indicates the *doubling* of a consonant²; e. g., חָנָם is ḥin-nām.

a. Note that a letter with D.F. both closes one syllable³ and is the initial letter of the next; i.e., the syllable division occurs in it.

b. D.F. can be used only when the two consonant sounds are not separated by a vowel. When the letter is repeated after an intervening vowel, it must be written twice; e.g., “bāzəzū” is written בָּזֹז, not בָּזָז.

c. A special use of D.F. occurs in such words as אֱלִיָּה (’Ēlīyāh), in which, of the two Yodhs indicated by י, the first simply makes the preceding Hireq long, and only the second is a true consonant. Similarly, in words like וַיַּט (way-yat), the first Yodh combines with the Pathah in a diphthongal sound, the second has its ordinary consonantal value.

¹ Note its position in ג, צ, and ש.

² It is sometimes said that it really only makes the pronunciation of the letter very firm, being just a stronger degree of the same hardening as is shown by D.L. But at any rate the practical effect is to double the letter.

³ A syllable closed thus is said to be *sharpened*.

בִּאֲדוֹנָי - שֹׁפֵט - לֵה עֲלֵתוֹ - יִדְכֶם -
גִּזְאֵל

2. Any letter can take D. F., *except the gutturals and ך*; their sounds are such that they cannot be doubled. Also—

a. D.F. very seldom occurs in the last letter of a word which has lost a primitive final vowel; e.g., אֵת, 'att, formerly אֵתִי, 'atti¹. Usually such doubling is not indicated; e.g., קֵל for קֶל (cf. Ch. LI, B, 1).

*b. Several letters, especially י and ק, do not usually take D.F. when they have Shewa²; e.g., יְתֵהִי and וְיֵהִי are parallel forms; less frequently a D.F. is thus omitted from י, ל, מ, or a sibilant before a guttural.

*3. D.F. is commonly used—(a) as a distinctive mark of certain grammatical forms (e.g., קֵטֵל, qit-tēl, is a special form of the verb קָטַל); and (b) to represent a letter partly lost or assimilated into another (e.g., יִמְלֵט for יִמְלֵט; cf., in English, "im-moral" for "in-moral")³.

B. Dagesh Lene. Aspirated Letters

1. The use of this dot as Dagesh Lene is confined to the letters ב, ג, ד, כ, פ, and ת. Each of these had

¹ Note that a final Shewa is written (an orthographic remnant of the early vowel), but it is not sounded nor transliterated; this pointing, however, secures a very firm pronunciation of the consonant.

*2 The letter sometimes has *Raphe* (note 3, page 21) to mark the omission of the Dagesh; e.g., וְלִמְקָצָה (Dt. 4:32).

*3 D.F. is sometimes used where there is no particular need for it: either to strengthen the pronunciation of a word (in which case it is called *Dagesh Euphonic* or *Dagesh Firmative*—e.g., נִצְרָה for נִצְרָה); or to connect short words in special phrases (being then called *Dagesh Conjunctive*; e.g., יְהִי־לָךְ).

two sounds, distinguished by means of it, as follows:

a. The *hard* or sharp sound, as given in Ch. I (the original simple *b*, *g*, etc.) is used *when the letter does not immediately follow a vowel sound*; a D. L. is then placed *in the letter*, as an indication of the hard sound; e. g., תִּזְכֹּר, tazkîr¹. The hard sound is also used when the letter is doubled, for the D. F. includes the effect of the D. L.; e. g., כָּפוּ, kap-pō.

b. A softer or *aspirated* sound is used *when the letter immediately follows any vowel sound and is not doubled*²; the letter is then written plain, without a Dagesh³. The sounds are:

¹ D.L. is used in any of these letters when it stands after a vowel-less consonant, or is the initial letter of a word that stands alone or at the beginning of a sentence or phrase; e.g., וְאִם תִּסְתִּיֵּר פֶּה תִּמְצָא, "If you hide here, you will be found."

² E.g., thruout the sentence עָמְדוּ לִפְנֵי בָנוֹתַי, "They stood before thy daughters." The aspirated sound is used not only when one of these letters stands at the end of a syllable, or at the beginning of a syllable following an open syllable; but also when it is the initial letter of a word closely connected grammatically with an immediately preceding word ending in a vowel sound (but if there is a break in sense, and a consequent pause in speech, the hard sound and D.L. is used).

³ The Massoretes, in their MS. copies of the O. T., placed a stroke (called *Raphe*) above each of these letters when it was aspirated; e.g., בַּיִת, bayîth. In printed text, however, the special aspiration mark is not used—altho it would seem more reasonable to mark specially the departure from the original sound.

	Transliterated	Pronounced as	E. g.
ב	bh (or β)	<i>v</i> in live	עֲבָדִי 'abh-dī
ג	gh (or γ)	simple <i>g</i>	הָגוּ hā-gḥū
ד	dh (or δ)	<i>th</i> , <i>soft</i> , as in this, bathe	עֵיֶד 'ēydh
כ	kh (or χ)	simple <i>k</i> ; or as German <i>ch</i> in <i>ich</i>	תֹּךְ tōkh
פ	ph (or φ)	<i>ph</i> in phonograph	בִּפִּי b ³ phī
ת	th (or θ)	<i>th</i> , <i>sharp</i> , as in think, bath	זֹת zō'th

c. As an aid to remembering these letters, and as a convenient designation for them, they have been combined into a mnemonic word, *Beghadhkephath* (בִּגְדֵּחַכֶּפֶּת).

2. There is no difficulty in distinguishing D. F. from D. L. The latter never occurs after a vowel sound; but it is evident that a doubled letter can be pronounced only after a vowel¹.

EXERCISES

1. Name the vowels and Dagesh, and pronounce:

כָּבְדוֹ - יְכַלֶּם - כְּפִים - הַמִּשְׁפָּט - הַדָּבָר -
הַעֲמִדְתָּם - שָׁבַת - וְאַרְבַּע - נָדַל - לַחֲיִי - הָעֶבֶד -
וְנִסְתָּר - אֲדֹנָיָהוּ - בְּבִנְתּוֹ - עֲזָרְתִּים - חֲטָאת - חֲרָבָה -
עֲמַדְתִּים - תִּכְבֵּד - מִחֲרַת - נִפְתַּח - אֲתִיּוֹת - דָּוִי.

¹ A similar consideration will distinguish a doubled Waw from a Shureq; e.g., צִוָּה must be tsiw-wāh.

2. Transliterate: (In the first six words *h* is attached to each aspirated letter; thereafter it is left to the student to judge the use of D. L.)

tikh^hr^hṭhū, kammazkīr, hagg^hḏhōlīm, tip^hhtaḥ, dib^hḥ-
reykhā, ṭ^hmē' p^hhānīm, 'abāday, lammalkāh, mizzō't,
b^hqaṭṭēl, ye'e^hbal, kamma'a^hseh, mişg^hrōt, b^hnēy Dāwīd,
şapp^hrū, w^hhamm^hzūzōt, şōb^hbīm, haṭs^htsedeq, piṭhō.
'amallē', kāmūş, wayyish^hpal, malk^hkem, lō' bāttēy, nātatt,
bash^hshāmayim, L^hwīyīm.

CHAPTER V

OTHER MARKS AND PRINCIPLES

A. Maqqeph

Maqqeph is a short horizontal stroke sometimes written at the top of the line to connect two (or more) words which are closely united grammatically¹; e. g., בְּרִדְיָד, "Son of David." The two words are joined by a hyphen in English transliteration (ben-Dāwīdh)².

B. Mappiq

When a final ך is not silent (Ch. III, A, 2, c), but is pronounced as a consonant, the fact is indicated by placing in it a dot called *Mappiq*; e. g., דָּמָה (dāmāh).

C. Silent Shewa

1. The mark —, already familiar as the sign of a half-vowel, has another use: *whenever a single consonant closes a syllable within a word, a Shewa is placed under it; e. g., יִכְבֵּד, yikh-badḥ. It serves here merely as a syllable divider, an indication of the absence of any vowel sound*

*1 Words so joined form a compact phrase—practically one word—and only the last one receives a full accent. As a result of this a vowel in the first word is frequently shortened; e.g., בֶּן is for בֵּן .

*2 Remember, however, that *Maqqeph* is *not* a hyphen; it dare not be used to divide a Hebrew word into syllables.

after the consonant. In this use it has no sound whatever, and is called *Silent Shewa* or *Quiescent Shewa*; in the use previously studied, it is called *Vocal Shewa* (or, *Shewa Mobile*).

a. It is never used at the end of a word¹; except that in final Kaph it is used whenever the ך does not have a vowel; e. g., סוּסֵךְ (šūṣēkh), סוּסֵיךְ (šūṣeykhā).

b. Note that silent Shewa is not used when a syllable ends in a silent letter—for then the syllable is *open*; e.g., we write סוּסֵיכֶם (šū-ṣēy-khem), not סוּסֵיכֶם; and קָרָאתִי (qā-rā'-thī), not קָרָאתִי. Neither is it used when a syllable is closed by a letter doubled by D.F.; e.g., “lib-bō” is לְבוּ, not לָבוּ.

c. When a word ends in two full consonants, both have 'Shewa; the first is silent; the second, strictly speaking, is vocal—analogueous to that in אָתַּת (Ch.IV,A, 2, a and note); e. g., קָטַלְתָּ, qā-ṭalt. When a word ends in a full consonant followed by a silent letter, the first has silent 'Shewa, the second nothing; e.g., שָׁאוּ, shāw'.

2. Silent and vocal Shewa can usually be differentiated by observing the following principles:

a. When two Shewas occur together, the first is silent, the second vocal; for it is never possible for two of either kind to occur together; e.g., יִקְבְּרוּ, yikh-bā-dhū.

b. A Shewa before a letter with Dagesh must be silent; and a Shewa before a Beghadhkephath letter without D.L. is thereby shown to be vocal; e.g., יִקְבֵּד, yikh-badh; יִלְדֵי, ya-lā-dhēy.

c. Any Shewa representing a vowel thinned down in inflection is vocal; e.g., קָבְרוּ, from קָבַר.

¹ A special exception is indicated in Ch. XLII, B, 5.

d. A Shewa after a long vowel is almost always vocal; a Shewa after a short vowel is usually silent.

D. Summary of Peculiarities of the Gutturals

1. *The gutturals and ך never take Dagesh*¹. When one of these letters should have a D. F. in a grammatical form, the preceding vowel is often lengthened to compensate for its absence; e. g., while a certain form of קטל is קטל, the corresponding form of בּרך is בִּרַךְ.

a. This lengthening is always required before א and ך, and usually before ע; but in the case of ה and ח, whose sounds are almost as strong naturally as that of a doubled letter, it is seldom required².

b. Pathah becomes Qamets, Hireq or Segol becomes Tsere, and Qamets Hatuph or Qibbutz becomes Holem.

2. Not only do the gutturals never take simple vocal Shewa, requiring instead a compound Shewa, but also they often prefer a compound Shewa to a silent Shewa; e. g., יְחִיִּיק is a parallel form to יִקְטִיל.

3. They have a preference for *a* vowels, either under or preceding them; e. g., יִחַגֵּר is a parallel form to יִקְטֵל. In the case of א, however, the preference is usually for Segol or Hateph Segol.

4. When a guttural at the end of a word is preceded

¹ Do not confuse Mappiq with Dagesh. It is similar in form but not in function.

² In such cases the guttural is commonly said to have a *Dagesh Implicit*.

by any long vowel except Qamets, it is very difficult to pronounce. In such cases the pronunciation is facilitated by slipping in before the guttural a Pathah, called *Pathah Furtive*¹; e. g., the word רַחֵם is pronounced "rūah," and written רַחֵם ². Note that this Pathah, altho pronounced before the guttural, is written under it. Of course a final א or ה , being silent, does not require this Pathah (but ה does); ר never takes it.

E. Accent Marks

The Massoretes invented a variety of accent marks, which not only indicate the tone syllable of a word, but also serve as punctuation marks. Three of these are used in the following chapter:

1. Under the word before the principal logical and grammatical pause in a sentence (which in English might be shown by a semi-colon or colon) is placed the mark $\text{—}^{\text{—}}$, called *Athnāḥ*.

2. At secondary pauses (such as might require a comma in English) the mark $\text{—}^{\text{,}}$ (called *Zāqēph*) is used.

3. The last word of a sentence has the mark $\text{—}^{\text{.}}$ (called *Sillūq*, identical in form with Metheg); and is followed by the Hebrew period, which is : .

¹ The use of this furtive Pathah may be compared with our custom in English of slipping in an *e* sound before a final *r*—*our*, e.g., being pronounced like *flower*. (See note 1, page 13).

² But when an ending is added to such a word, so that the guttural becomes the initial letter of another syllable, the Pathah is of course not needed and is dropped; e.g., רַחֵם .

EXERCISES

1. Name the Shewas and pronounce:

נִבְקָעוּ – כָּמָה – וְעַל־כֵּן – הַצְלִיחַ – בְּשִׂמְחַתְכֶם –
 תַּחְתִּי – הַמְנִיחַ – וַיֵּרָא – יִשְׁבִּי – יְהוֹשֻׁעַ – מַעֲיִנַת –
 כְּתִבְתָּ – אֶת־שֵׁם־מַלְכָּה – לְזִכְרָה – גְּבִרְיָאֵל – חֲקַתְךָ –
 עֲבָדֶיךָ – גְּבוּהָ – וְעָבִיו – מִתְדַּפְּקִים – בָּרִיחַ – הַשֶּׁבֶר –
 שָׁלָלְתִּי.

2. Transliterate:

kaṣpēk, nērd, lē'mōr, yaldēnū, wayyashq, sāmēah,
 mal'āk, hitgallēytā, biqqēa', ḥēt', 'artsāh, liqra't, ts^olōah,
 ṣiddaqt.

3. Pick out all words in exercises 1 and 2 of Ch. II which should have silent Shewa or D. L., and write correctly.

4. Write the following sentences in Hebrew:

(1) Bō' ben-Yīshay l^hēykal 'e^lōah, wayyābē' 'et-zib^hēy haf^sṣ^odāqāh; wayyizbaḥ 'ōtām 'al-hammizbēah.

(2) Hibṭīah hannābī' 'et-melek Y^hūdāh ba'dōnāy, w^olō' b^abā'al; 'al-kēn bōrak way^okubbad.

5. Read the following sentences:

(1) וְהִלַּכְתֶּם מִתְקוֹעַ וַיִּשְׁבַּתֶּם בַּמִּגְדָּל בְּשִׂדְהוֹ וְשִׁמוֹחַ
 וַיִּשְׂמַח בָּרוּחַ לִרְאֹת אֶתְכֶם: (2) יִרְחַק שְׁבִטְךָ אֶל־אַרְצֵנוּ
 וַיִּשְׁבַּת עִם מִשְׁפַּחְתִּי וּדְרָשׁוּךָ כָּל־בְּנֵי מִטִּי: (3) כִּי יִרְבוּ
 עֲבָדֵי בְנוֹתֶיךָ תִּבְנֶינָה קִיר גָּדֹל:

CHAPTER VI

FIRST HEBREW READINGS (Exodus 3:1-4:9)

יִתְרוֹ	אֶת־צֹאן ²	רֹעֶה	הָיָה	מֹשֶׁה
Jethro	of the-flock	shepherding	was	Moses
נָהַג	וְהוּא ⁴	מִדְיָן	כֹּהֵן	חָתָנוֹ ³
led	and-he	; Midian	of the-priest	, his-father-in-law
	הָר	אֶל־	הַמִּדְבָּר	אַחֲרֵי־הַצֹּאן ⁴
of	the-mountain	unto	the-desert	behind the-flock

¹ אֶת־ (את־) is the sign of the direct object.

² In indicating the genitive relation, the two nouns are placed side-by-side, without a preposition; sometimes the first noun is modified in form. The first noun is said to be in the *Construct State*; the definite article is usually to be supplied with it in translation.

³ A pronoun used as a possessive, or as the object of a preposition, is written as a *suffix* to the noun or preposition.

a. The following suffixes occur in this chapter:

־י or י־	—my or me	־הָ	—her, it
־ךְ or ׀־ךְ	—thy or thee	־נָנוּ	—our or us
־וֹ or וֹ־	—his, its,	־כֶּם or ׀־כֶּם	—your or you
	or him, it	־ם or ׀־ם	—their or them

b. The vowels of the noun or preposition itself are usually somewhat changed; e.g., the simple noun here is חֹתֵן, and אֱלֹוֹ in vs. 2 is אֵל plus וֹ־.

⁴ The conjunction ו, the prepositions ב and ל, and the article ה, are written as *prefixes*.

2 הָאֱלֹהִים חֲרָבָה: וְשָׁם מֵלַאךְ יְהוָה⁵
 Jehovah of the-angel And-there . to-Horeb , God

נִרְאָהּ אֵלָיו³ בְּלֶבֶת־אֵשׁ מִקְרָבִי⁶
 from-the-midst fire of in-a-flame unto-him appeared

הַסֵּנָה רָאָה וְהִנֵּה הַסֵּנָה בָּעֵר
 was-burning the-bush and-behold , he-looked ; a-bush of

3 בָּאֵשׁ וְהַסֵּנָה אֵינָנִי⁷ אָכַל: אָמַר⁸
 Said . was-consumed not and-the-bush , in-the-fire

מֹשֶׁה אָסְרָהּ¹⁰ נָא וְאֶרְאֶה אֶת־
 that-I-may-see now I-will-turn-aside" , Moses

הַמִּרְאָהּ הַגָּדֹל הִזָּה מִדּוּעַ לֹא יִבְעֹר⁹
 does-burn-up not why , this great sight

⁵ The Jews never pronounced the name of Deity indicated by the consonants יְהוָה—at least, not in later times—and the true pronunciation has been lost. The vowels printed with it are the vowels of אֲדֹנִי, "Lord," which was regularly pronounced instead of it. Whenever this word occurs, יְהוָה is to be read. (The real word may have been יְהוֹה, "Yahweh,"—certainly not "Jehovah").

⁶ From the verb רָאָה. In the inflection of verbs, several preformative letters are used, such as ת, נ, ל, י, ה, א. (This particular form has the significance of a "Middle voice").

⁷ Construct state of לָבָה, plus ב (notes 2 and 4).

⁸ The noun קָרַב with the preposition מִן prefixed; the ן of the מִן has been assimilated into the ק and is represented by the D.F. (cf. Ch. IV, A, 3, b).

⁹ Note the word order in these phrases.

¹⁰ From סֹרַח; cf. note 6.

4 הַסֵּנֶה: רָאָה⁹ יְהוָה כִּי סָר¹⁰ לְרֹאזֹת¹¹
 , to-look he-turned that Jehovah Saw . "the-bush

וַיִּקְרָא⁹ אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה
 the-bush of from-the-midst God to-him and-called

וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי¹¹:
 . "Here-am-I" , and-he-said ; "Moses Moses" , and-said

5 וַיֹּאמֶר אֶל-תִּקְרַב הֵלֵם שָׁל¹² נַעֲלֶיךָ
 thy-shoes put-off ;hither Do-not-draw-nigh" ,And-he-said

מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה
 thou which the-place for ; thy-feet from-upon

עוֹמֵד עָלָיו אֶדְמַת-קֹדֶשׁ¹⁴ הוּא¹⁵:
 . "holy-ground ¹³is on-it art-standing

6 וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי
 the-God , thy-father of the-God ¹³am I" , And-he-said

אֲבִרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
 of and-the-God , Isaac of the-God , Abrahan of

יַעֲקֹב וַיִּסְתָּר מֹשֶׁה פָּנָיו כִּי יָרָא
 he-was-afraid for , his-face Moses and-hid ; "Jacob

¹¹ *Lit.*, "Behold me."

¹² From נָשַׁל. One of the three consonants of a verb root is frequently lost in inflectional forms.

¹³ Hebrew has no real equivalent for the verb "to be"; the proper form must be supplied in translation.

¹⁴ *Lit.*, "Ground of holiness."

¹⁵ Not translated.

7 וְלֹא הִבִּיט אֶל-הָאֱלֹהִים: וַיֹּאמֶר יְהוָה
and-not did-look¹⁶ upon . God And-said ,Jehovah

רָאִיתִי אֶת-עֲנִי עַמִּי אֲשֶׁר
I-have-seen" of the-affliction my-people who

בְּמִצְרַיִם וְאֶת-צַעֲקָתָם שָׁמַעְתִּי
; in-Egypt are and their-cry have-I-heard

מִפְּנֵי נִגְשָׁיו כִּי יָדַעְתִּי אֶת-
from-before ; their-taskmasters I-know

8 מִכְּאֲבֵיו: וַאֲרָד¹⁷ לְהַצִּיל¹⁸
their-sorrows And-I-have-come-down to-deliver-them

מִיָּד מִצְרַיִם וּלְהַעֲלֵת¹⁹
from-the-hand of ,the - Egyptians and-to-bring-them-up

מִן הָאָרֶץ הַהִיא אֶל-אֶרֶץ טוֹבָה וְרוּחָבָה
from land that unto a-land good ,and-broad

אֶל-אֶרֶץ זָבַת²⁰ חֶלֶב וְדִבְשׁ אֶל-
unto a-land flowing with milk , and-honey unto

¹⁶ From נִבֵּט; cf. notes 6 and 12.

¹⁷ From יָרַד.

¹⁸ From נָצַל.

¹⁹ From עָלָה. A certain form of the verb indicates a causative influence on action; here, e.g., this form of the verb "to go up" means "to cause to go up, to bring up." The form is marked either by a preformative ה (as here), or by a Long Hireq (as in אוֹצִיא, vs. 11), or by both (as in הַשְׁלִיכֵהוּ in 4:3).

²⁰ From זָוַב.

וְהַחִתִּי הַכְּנַעֲנִי מְקוֹם
and-the-Hittite the-Canaanite of the-place

וְהַחִוִּי וְהַפְּרִזִּי וְהָאֱמֹרִי
and-the-Hivite and-the-Perizzite and-the-Amorite

צַעֲקַת הִנֵּה וְעַתָּה וְהַיְבוּסִי: 9
of the-cry behold And-now . and-the-Jebusite

וְגַם- אֵלַי בָּאָה²¹ יִשְׂרָאֵל בְּנֵי-
and-also ; unto-me has-come Israel of the-children

מִצְרַיִם אֲשֶׁר אֶת־הַלְחֵץ רָאִיתִי
the-Egyptians which with the-oppression I-have-seen

וְאֶשְׁלַחְךָ לָכֶה²² וְעַתָּה אַתֶּם: לְחַצִּים 10
and-I-will-send-thee ,go And-now .them are-oppressing

בְּנֵי- אֶת־עַמִּי וְהוֹצֵא²³ פַּרְעֹה אֶל-
the-children my-people and-bring-forth ;Pharaoh unto

אֶל- מֹשֶׁה וַיֹּאמֶר מִמִּצְרַיִם: יִשְׂרָאֵל 11
unto Moses And-said "from-Egypt Israel of

אֶל- אֵלַי²² כִּי אֲנִכִּי מִי הָאֱלֹהִים
unto I-should-go that , I am Who" ,God

אֶת־בְּנֵי אוֹצִיא²³ וְכִי פַּרְעֹה
the-children I-should-bring-forth and-that ,Pharaoh

²¹ From בּוֹא.

²² From הֵלַךְ.

²³ From יָצָא; cf. notes 12 and 19.

יִשְׂרָאֵל 12 מִמִּצְרַיִם: וַיֹּאמֶר כִּי¹⁵ אֶהְיֶה
Israel of "from-Egypt" And-he-said "I-will-be"

עִמָּךְ וְזֶה לְךָ הָאוֹת כִּי
; with-thee and-this shall-be to-thee the-sign that

אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ²⁴ אֶת־
I : have-sent-thee when-thou-bringest-out

הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים
the-people ,from-Egypt ye-shall-serve God

עַל 13 הַהָר הַזֶּה: וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים
upon "this mountain And-said Moses unto , God

הַיּוֹם אֲנִי בָא²¹ אֶל־בְּנֵי הַיּוֹם
when ,Behold" I come unto of the-children

יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם
Israel and-I-say ,to-them The-God' of your-fathers

שְׁלַחְנִי אֲלֵיכֶם וְאָמְרוּ לִי מַה
has-sent-me ;'unto-you and-they-say ,to-me What' is

שְׁמוֹ 14 מָה אֶמַּר אֲלֵהֶם: וַיֹּאמֶר
; ' his-name what shall-I-say "unto-them And-said

אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר
God unto Moses , "I-am what ; "I-am and-he-said

כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל
Thus" shalt-thou-say to-the-children of Israel

²⁴ Lit., "In thy bringing out."

15 אָהֵיָּה שְׁלַחְנִי אֵלֵיכֶם: וַיֹּאמֶר עוֹד
 "I-am" ' has-sent-me "unto-you And-said again

אֱלֹהִים אֶל- מֹשֶׁה כֹּה תֹאמַר אֶל-
 God unto Moses , Thus" shalt-thou-say unto

בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי
 of the-children , Israel , Jehovah' the-God of

אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
 ,your-fathers the-God of , Abraham the-God of

יִצְחָק וְאֵלֵהֶי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם
 ,Isaac and-the-God of Jacob , has-sent-me ; 'unto-you

זֶה שְׁמִי לְעוֹלָם וְהָ זֶכְרִי
 my-name is this , forever and-this is my-memorial

16 לְדֹר דָּר: לֵךְ²² וְאַסַּפְתָּ אֶת־זִקְנֵי
 .to-all-generations ,Go and-gather of the-elders

יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי
 ,Israel and-say unto-them , Jehovah' the-God of

אֲבוֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אַבְרָהָם
 , your-fathers has-appeared unto-me of the-God — , Abraham

יִצְחָק וַיַּעֲקֹב לֵאמֹר פֶּקֶד²⁵ פָּקַדְתִּי אֶתְכֶם
 ,Isaac and-Jacob , saying — "Surely" you I-have-looked-upon

17 וְאֵת־ הָעָשׂוּי לָכֶם בְּמִצְרַיִם: וְאָמַר
 and what-is-done to-you .in-Egypt And-I-say that

²⁵ Lit., "Looking I have looked."

²⁶ From עָשָׂה.

מִצְרַיִם	מֵעֵי	אַתָּכֶם	אֶעֱלֶה
Egypt	of	you	I-will-bring-up
וְהַחִתִּי	הַכְּנַעֲנִי	אֶרֶץ	אֶל-
and-the-Hittite	the-Canaanite	of	the-land unto
וְהַחִוִּי	וְהַפְּרִזִּי	וְהָאֱמֹרִי	
and-the-Hivite	and-the-Perizzite	and-the-Amorite	
חֶלֶב	וְבַת ²⁰	אֶרֶץ	אֶל-
milk	with	flowing a-land	unto
			,and-the-Jebusite
לְקוֹלָךְ	וְשָׁמְעוּ	וּדְבָשׁ:	18
;to-thy-voice	And-they-will-hearken	‘and-honey	
יִשְׂרָאֵל	וְזִקְנָיו	אַתָּה	וּבָאתִי ²¹
, Israel	of	and-the-elders	thou , and-thou-shalt-come
אֵלָיו	וְאָמַרְתֶּם	מִצְרַיִם	מֶלֶךְ
, unto-him	and-ye-shall-say	; Egypt	of the-king unto
עִלֵּינוּ	נִקְרָה	הָעִבְרִיִּים	אֱלֹהֵי
; with-us	has-met	,the-Hebrews	of the-God , Jehovah’
שְׁלֹשָׁת	דְּרָךְ	נָא	נִלְכְּדָה ²²
three	of	a-journey , we-pray-thee	, let-us-go and-now
לַיהוָה	וְנִזְבְּחָהּ	בַּמִּדְבָּר	יָמִים
to-Jehovah	that-we-may-sacrifice	,in-the-desert	days
אַתָּכֶם	יִתֶּן ²⁷	כִּי לֹא	יָדַעְתִּי
you	will-permit	not	that know
		And-I	‘our-God

²⁷ From יָתֵן.

בִּיד	וְלֹא	לֵהֵלֵךְ	מִצְרַיִם	מֶלֶךְ
by-a-hand	not	to-go	Egypt	of the-king
וְהִכִּיתִי ²⁸	אֶת־יָדִי	וְשָׁלַחְתִּי	חֲזָקָה:	20
and-smite	my-hand	And-I-will-stretch-forth	.mighty	
אֶעֱשֶׂה	אֲשֶׁר	נִפְלְאוֹתַי	בְּכֹל	אֶת־מִצְרַיִם
I-will-do	which	my-wonders	with-all	Egypt
אֲתַכֶּם:	יִשְׁלַח	וְאַחֲרֵי־כֵן	בְּקֶרְבּוֹ	
. you	he-will-send-away	and-afterwards	; in-its-midst	
בְּעֵינַי	הִזֶּה	הָעָם	אֲתִיחַן	וְנָתַתִּי ²⁷
in-the-eyes	this	to-people	favor	And-I-will-give
תֵּלְכוּן ²²	כִּי	וְהָיָה	מִצְרַיִם	
ye-go	when	and-it-shall-come-to-pass	; the-Egyptians of	
אִשָּׁה	וְשָׁאַלָה	רִיקָם:	תֵּלְכוּ	לֹא
a-woman	And-shall-ask	.empty	ye-shall-go	not that
בֵּיתָהּ	וּמִגֵּרָתָהּ ²⁹	מִשְׁכְּנֹתֶיהָ		
in-her-house	and-from-the-sojourner	from-her-neighbor		
וְשִׁמְלֹתַי	זָהָב	וְכֵלֵי	כֶּסֶף	כְּלֵי-
;and-garments	gold of	and-vessels	silver of	vessels
וְעַל-	בְּנִיכֶם	עַל-	וְשַׁמְתֶּם ³⁰	
and-upon	your-sons	upon	and-ye-shall-put-them	

²⁸ From נָכָה.²⁹ From גֵּר.³⁰ From שָׁם.

אֶת־מִצְרַיִם: וְנִצַּלְתֶּם בְּנֹתֵיכֶם
 "the-Egyptians and-ye-shall-despoil , your-daughters

Chap. 4

וַיַּעַן³¹ מֹשֶׁה וַיֹּאמֶר וְהִנֵּה לֹא
 And-answered Moses , and-said But-behold" not

יֹאמְרוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי
 they-will-believe , me and-not will-hearken to-my-voice

כִּי יֹאמְרוּ לֹא נִרְאָה אֵלַי
 , they-will-say for Not' has-appeared unto-thee

יְהוָה: וַיֹּאמֶר אֵלָיו יְהוָה מַה זֶה
 "Jehovah And-said unto-him , Jehovah What" this is

בִּידָּךְ³² וַיֹּאמֶר מַטֵּה: וַיֹּאמֶר ,And-he-said "A-rod" ,And-he-said "in-thy-hand?"³³

הִשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלַכְהוּ אֶרְצָה ,to-the-ground and-he-cast-it ; "to-the-ground Cast-it"

וַיְהִי³² לְנָחָשׁ וַיָּנָס³³ מֹשֶׁה מִפְּנֵיו:
 and-it-became ; a-serpent and-fled Moses from-before-it

וַיֹּאמֶר יְהוָה אֶל־ מֹשֶׁה שְׁלַח יָדְךָ
 And-said Jehovah unto Moses Stretch-forth" thy-hand

וַיִּחַז בְּזִנְבּוֹ וַיִּשְׁלַח יָדוֹ
 and-seize-it ;"by-its-tail and-he-stretched-forth his-hand

³¹ From עָנָה.

³² From הָיָה.

³³ From נָס.

וַיִּחַק בּוֹ וַיְהִי לְמֶטֶה בְּכַפּוֹ:
 , in-his-hand a-rod and-it-became , on-it and-laid-hold

לְמַעַן יֵאֱמְנוּ כִּי נִרְאָה אֵלֶיךָ 5
 unto-thee has-appeared that they-may-believe So-that"

יְהוָה אֱלֹהֵי אֲבֹתָם אֱלֹהֵי
 of the-God , their-fathers of the-God Jehovah

אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב:
 "Jacob of and-the-God , Isaac of the-God , Abraham

וַיֹּאמֶר יְהוָה לוֹ עוֹד הִבָּא²¹ נָא יָדְךָ 6
 thy-hand now Put" , again to-him Jehovah And-said

בְּחִיקוֹ וַיָּבֵא יָדוֹ בְּחִיקוֹ
 ;in-his-bosom his-hand and-he-put "in-thy-bosom

וַיּוֹצֵא²³ וַיַּהֲבֵה יָדוֹ מִצִּרְעָתוֹ
 ,leprous was his-hand and-behold , and-he-took-it-out

כְּשֶׁלֶג: וַיֹּאמֶר הָשִׁב³⁴ יָדְךָ אֶל- 7
 into thy-hand Return" , And-he-said .like-snow

חִיקוֹ וַיָּשִׁב יָדוֹ אֶל-חִיקוֹ
 ; his-bosom into his-hand and-he-returned "thy-bosom

וַיּוֹצֵא מִחִיקוֹ וַיַּהֲבֵה
 and-behold ,from-his-bosom and-he-took-it-out

שָׁבָה³⁴ כְּבָשָׂרוֹ: וְהָיָה 8
 ,And-it-shall-come-to-pass" .like-his-flesh it-had-returned

³⁴ From שׁוּב.

יִשְׁמְעוּ	וְלֹא	לָךְ	יֵאֱמְנוּ	אִם־לֹא
will-hearken	and-not	, thee	they-will-believe	not if
וְהֵאֱמִינוּ	הָרִאשׁוֹן	הָאֵת	לְקוֹל	
that-they-will-believe	, first	the-sign	of	to-the-voice
וְהִיָּה	הָאַחֲרֹן:	הָאֵת	לְקוֹל	
,And-it-shall-come-to-pass	. latter	the-sign	of	the-voice
הָאֵתוֹת	לְשֵׁנֵי	גַּם	יֵאֱמְנוּ	אִם־לֹא
signs	both	even	they-will-believe	not if
לְקוֹלָךְ	יִשְׁמְעוּן	וְלֹא	הָאֵלֶּה	
,to-thy-voice	will-hearken	and-not	,these	
הַיָּאֵר	מִמֵּי	וְלִקְחָתָּ		
the-river	of	from-the-water	that-thou-shalt-take	
הַמַּיִם	וְהָיָה ³²	הַיְבֵּשָׁה	וְשִׁפְכָתָּ	
the-water	and-shall-become	; on-the-dry-ground	and-pour-it	
לְדָם	הַיָּאֵר	מִן	תִּקַּח ³⁵	אֲשֶׁר
blood	the-river	from	thou-takest	which
בַּיְבֵּשֶׁת:				
"on-the-dry-ground				

³⁵ From לָקַח.

PART TWO

PARTICLES. ADJECTIVES. PRONOUNS.

CHAPTER VII

THE ARTICLE. SENTENCE STRUCTURE

A. The Article

1. The definite article is not a separate word, but is written as a *prefix*. It consists properly of a ה, *pointed with Pathah and followed by D.F. in the first letter of the word*¹; e. g., הַצֹּאן, "the flock." Before the gutturals and ו, however, which cannot take the Dagesh, this pointing is modified as follows (cf. Ch. V, D, 1):

a. Before א or ו the ה always has Qamets (the Pathah being lengthened to compensate for the omission of Dagesh); e. g., הָרֹאשׁ.

b. Before ע, also, Qamets is used; except that, when the ע itself has Qamets and is unaccented, the article takes Segol; e. g., הָעֵץ, הָעֶבֶר.

c. Before ה or ח, the article retains the simple Pathah; e. g., הַחֹדֶשׁ, הַהוּא; except that—

(1) When the ה has Qamets, or the ח has either Qamets or Hateph Qamets, the article regularly takes Segol; e. g., הַחֲמֹרִים, הַחֹג, הַחֲדָר.

^{*1} Originally it was probably הֵל; but if so, the ל was assimilated into the following consonant (which is the probable origin of the D.F.).

- (2) With a few special words, the article takes Qamets; e. g., **הַהָר** (see below in 2), **הַהֶמְכָּה** (see Ch. X, C, 1, a).

d. Summary of the rules:

Before	the article is pointed	
(1) Ordinary consonants	הַ	— —
(2) ה or ח —except as in (5)	הֶ	— —
(3) ע —except as in (5)	הֶ	— —
(4) א or ר		
(5) ע (unaccented), הֶ , חֶ , or חֶ	הֶ	— —

2. In three common nouns, **אֶרֶץ**, **הָר**, and **עֵם**, a vowel is lengthened when the article is prefixed; the forms then are **הָאֶרֶץ**, **הָהָר**, and **הָעֵם**¹. In the plural these words follow regular rules.

3. The definite article is used in Hebrew whenever it is in English—except as stated in Ch. XV. Also, —

a. When a noun is used in the “vocative,” the article is usually prefixed to it as a sign of this use; e.g., **לֹא שָׁמַע הָאִישׁ אֶלֶיךָ הַמֶּלֶךְ**, “The man did not hearken unto thee, O King.”

*b. It is frequently used in a *generic* sense, where the English might use an indefinite article (for which Hebrew has no real equivalent)², or none at all; especially so with an individual thing taken as a

^{*1} Similarly also in the case of **צֶרֶךְ**, **הַצֶּרֶךְ**, and a few other words.

^{*2} The numeral **אֶחָד**, “one,” is sometimes used for “a, an.”

type and name of the class to which it belongs, or with a whole category of objects taken collectively, or with an abstract noun.

* c. It is also used with certain proper names, to indicate the individual as the supreme member of the class; thus אֱלֹהִים often takes the article; so does לָבָן ("the white").

B. Elements of Sentence Structure

1. The name *verbal sentence* is commonly used for a sentence in which the predominant feature is a finite verb — i.e., one which can make some assertion of action (or, less commonly, of condition) about a subject.

a. *The predicate usually precedes the subject*, for the vivid nature of Hebrew gives to the action the place of prominence and emphasis¹. If the subject is a personal pronoun, it is not usually expressed, but is contained in the verb.

b. A direct object usually follows the subject¹. If it is a *definite* noun, the particle אֵת, called the *sign of the accusative*, is regularly used before it². This is usually joined to the noun by Maqqeph, and then the Tseré is

¹ To secure varied emphasis, and under other special conditions, the order is often varied.

² If a verb has two coördinate (definite) direct objects, *both* take אֵת. This particle is never used with an indefinite noun, or with the indirect object of a verb, or with the object of a preposition; and it is frequently omitted in poetry. A noun is made definite by the definite article, a demonstrative, a possessive pronoun, or a genitival modifier.

shortened to Segol (cf. note 1, page 24); e.g., רָאָה הָאִישׁ אֶת־הַמֶּלֶךְ, "The man saw the king."

2. The term *nominal sentence* is commonly applied to sentences in which a noun, pronoun, adjective, adverb, participle, or prepositional phrase gives a description of the subject, without any verbal action¹.

a. The essential parts of such a sentence are the two nouns (or other equivalent words); and in Hebrew they are commonly written *without any copula*—a word such as "to be" not being a necessity²; e.g., הָאִישׁ הַמֶּלֶךְ, "The man is the king." Time must be inferred from the context.

b. *The subject regularly comes first, the predicate nominative second*, when both are nouns.

*1: Hebrew grammarians also apply this term to sentences which have a finite verb *following* the subject; for, in such, the attention is focused on the noun, and it has assumed greater importance than the verbal action (cf. Ch. XXXII, B).

*2: The verb הָיָה, which properly means "to become," is sometimes used as is our *to be*; and a few other special methods of coupling are sometimes used. The predicate nominative is often referred to as *the predicate*, for it fulfills almost the same assertive function with reference to the subject as does the verb in a verbal sentence.

VOCABULARY

אִישׁ man, husband (plu. אֲנָשִׁים).	נָבִיא prophet
^ל בַּת (f) daughter (plu. בָּנוֹת)	עַל upon; near; concerning
הַיִּכָּל temple, palace	עִם with
הַר mountain	זָכַר to remember
מֶלֶךְ king	רָאָה to see, look
	שָׁמַע to hear, hearken

Note: All nouns are masculine, except those marked (f). The verbs are in the 3ms Perfect; e.g., the form זָכַר means "He remembered."

EXERCISES

- (1) רָאָה הַנָּבִיא אֶת־הָהָר: (2) זָכַר אֶת־הָאֲנָשִׁים:
 (3) הָאִישׁ עִם הַבַּת עַל־הַיִּכָּל: (4) שָׁמַע הַנָּבִיא אֶתְךָ (thee)
 הַמֶּלֶךְ: (See A, 3, a): (5) רָאָה הַמֶּלֶךְ אֲנָשִׁים עַל־הָהָר:
 (6) הָאִישׁ נָבִיא: (7) שָׁמַע הַמֶּלֶךְ עַל הַבָּנוֹת: (8) הַבָּנוֹת
 עַל הַיִּכָּל: (9) הַנָּבִיא עִם הַמֶּלֶךְ: (10) זָכַר אֶת־הַיִּכָּל:
 (11) הַבַּת עַל־הָהָר:

1. The king remembered the temple. 2. The daughters are near the mountain. 3. The prophet saw men. 4. The king is with the man. 5. He heard concerning the prophet. 6. Ye (**אתם**) are near the temple, O men. 7. He saw a mountain. 8. The king is near the

palace. 9. The men are near the temple. 10. The king heard a prophet. 11. The husband remembered the daughter.

Prefix the article to the following words:

רֶגֶל, דָּבָר, אֶרֶץ, חָלִי, קִנְיָה, יַעַן, חֲטָאָה, עַם, הוֹדָה,
נֶעַר, רִיב, הֶמּוֹן, בְּרִית, עֵב, חֲנוּת, סֶפֶר, עֶז, מִגֵּן, עִיר,
חֲדָשִׁים.

CHAPTER VIII

PREPOSITIONS

A. The Inseparable Prepositions

1. There are three prepositions which are always written as prefixes to their objects:

a. **ב**, meaning "in, on (of place or time); among; with (indicating means, instrument, or manner—not accompaniment)."

b. **כ**, meaning "like; according to."

c. **ל**, meaning "to, for." It includes various "dative" uses, such as—

(1) Indirect object; e.g., **נָתַן אִישׁ לְבֵת**, "He gave the daughter a husband."

(2) Dative of advantage or disadvantage; e.g., **הַהֵיכָל לְמֶלֶךְ**, "The palace is for the king."

(3) Dative of possession; e.g., **בֵּת לְאִישׁ** (*lit.*, A daughter is to the man), "The man has a daughter."

(4) It may also indicate direction towards, altho **אֶל** is more common in this meaning.

2. The standard pointing of these prepositions is Shewa; e.g., **לְהָר**, "to a mountain". There are the following variations (cf. Ch. III, B, 1):

a. Before a simple Shewa, it becomes Hireq; e.g., "for a blessing" is **לְבִרְכָה**, in place of the impossible **לְבִרְכָה**.

(1) An initial ' carrying Shewa drops its Shewa and

coalesces with the Hireq, forming Long Hireq; e.g., בִּירִיחוֹ becomes בִּירִיחוֹ, "in Jericho."

b. Before a compound Shewa, the preposition takes the corresponding full short vowel; e.g., "like men" is כְּאֲנָשִׁים, in place of the impossible כְּאֲנָשִׁים.

(1) With the divine names, this short vowel and the Hateph vowel coalesce into one vowel under the preposition, the א becoming silent; כְּאֱלֹהִים becomes כְּאֱלֹהִים; and לְאֲדָנִי becomes לְאֲדָנִי; and, as the vowel points of אֲדָנִי are used with יְהוָה (note 5, page 30), "to Jehovah" is לְיְהוָה.

c. When prefixed to a noun which has the article, the ה of the article (which is a very weak letter) is *elided*, and the preposition takes the vowel which the article had in place of its own Shewa; e.g., לְהַמֶּלֶךְ becomes לְמֶלֶךְ, "for the king." This is a peculiarity of these three prepositions only.

*d. Qamets is used in some cases: under ל with the infinitives of several weak verbs, before a strong disjunctive accent, and with a few special words; under ב and כ only with the demonstratives¹.

B. Other Prepositions

1. The preposition מִן, meaning "from,"² is *usually*

^{*1} Likewise, the conjunction ו has Qamets with words stated in pairs, and before a strong disjunctive accent.

^{*2} It is also sometimes used *partitively*; e.g., יָצְאוּ מִן־הָעָם (Ex. 16:27), "Some of the people went out."

prefixed to its object. The ך is a very weak letter, and is readily assimilated into the following consonant—which, being thus doubled, takes D.F. (Ch. IV, A, 3, b); e.g., “from a king” is מִמֶּלֶךְ instead of מִנֶּמֶלֶךְ (*mimmelek* for *minmelek*).

a. But before a guttural or ך, which cannot take the D.F., the Hireq is lengthened to Tsere in compensation for the omitted Dagesh (Ch. V, D, 1); e.g., מִן הָרַ plus מִן gives מִהָרַ, in place of the impossible מִהֶרַ.

b. When the word begins with a י carrying Shewa, the Dagesh is omitted (Ch. IV, A, 2, b); the י then drops the Shewa and coalesces with the Hireq to make Long Hireq, just as with the Inseparables; e.g., “from Jericho” is מִיִּרְחוֹ, in place of מִיֶּרְחוֹ.

c. If the noun has the article, מִן may be, and frequently is, written separately in full; e.g., מִן־הָהָרַ, “from the mountain.”

2. All other prepositions are written as separate words before noun objects; but it is not uncommon to join them with Maqqeph.

3. Prepositions are not infrequently compounded; e.g., מֵעַל (for מֵעַל־), “from upon, from.”

VOCABULARY

אֱלֹהִים	God; gods	בְּרָכָה	(f) blessing; gift
אֲרֶץ	(f) earth, land, country (see 7, A, 2)	יְהוָה	Jehovah (<i>instead of this pronounce אֲדָנִי</i>)
בֶּן	son (plu. בָּנִים)	יְרוּשָׁלַם	Jerusalem

*₁ In a very few cases Hireq is retained, the guttural having Dagesh Implicit; e.g., מִהֵיוֹת, מחוץ.

עַם	people (<i>see</i> 7, A, 2)	הֵלֵךְ	to go, walk
אֶל	unto	יָשַׁב	to sit; dwell, inhabit
אֶת	with	נָתַן	to give

EXERCISES

(1) הָעָם בָּאָרֶץ: (2) הַנָּבִיא כְּמֶלֶךְ: (3) רָאָה הַבֶּן הַיָּכֹל
 בִּירוּשָׁלַם: (4) בֵּית לְנָבִיא: (5) שָׁמַע הָאִישׁ לַיהוָה: (6) הֵלֵךְ
 הַמֶּלֶךְ מִהֶהָר: (7) נָתַן בִּרְכָה לְאֱלֹהִים: (8) רָאָה אֶת־
 הָאָרֶץ מֵעַל הֶהָר: (9) הָאָרֶץ לָעָם: (10) הַבָּנִים בְּהִיכֹל:
 (11) יָשַׁב הָעָם אֶת־הָאָרֶץ: (12) הֵלֵךְ הַבֶּן אֶת הָאִישׁ אֶל־
 יְרוּשָׁלַם:

1. He went unto the country for a prophet. 2. The king had sons. 3. The husband heard from a prophet.
4. He gave the temple to the people with a blessing. 5. The people went from God. 6. The earth is Jehovah's.
7. The son dwelt in Jerusalem with the daughter. 8. He dwelt like a prophet among men. 9. He looked from the palace to the country. 10. God gave the country a prophet.
11. The sons are like the king.

CHAPTER IX

MISCELLANEOUS PARTICLES

A. Interrogatives

1. There is no question mark in Hebrew. Simple questions, not introduced by an interrogative pronoun or adverb, are indicated by prefixing to the first word of the sentence the so-called *He Interrogative*—ה pointed, ordinarily, with Hateph Pathah; e.g., הֲרָאָה אֶת־הָאִישׁ, "Did he see the man?"¹ There are the following variations in the pointing:

a. If the first vowel of the word is Shewa, the Hateph Pathah must heighten to full Pathah; e.g., הִבְרַחָהּ.

b. Before any guttural, unless it have Qamets, the ה has Pathah; e.g., הָאִישׁ.

c. Before any guttural with Qamets, the ה has Segol; e.g., הָאֶמֶר.

2. There are two interrogative pronouns: מִי, "Who?" (invariable in form), and מַה, "What?" The usual position for either is first in a sentence.

*¹ The interrogative particle is sometimes omitted—to inject an element of sarcasm into the question, or for metric or euphonic reasons; e.g., Ex. 8:22; 1 Sam. 11:12.

a. **מָה** is usually joined by Maqqeph to the following word; and it is ordinarily followed by D.F. in the first letter of that word; e.g., **מַה־נָּתַן**, "What did he give?" Before gutturals it is pointed as follows:

(1) **מָה** before **א**, **ר**, or **ע**; except as in (3).

(2) **מָה** before **ה** or **ח**; except as in (3).

(3) **מָה** before **ה**, **ח**, or **ע** with Qamets¹.

b. "Why?" is expressed by the phrase "For what?"—written **לָמָּה** before ordinary consonants (no D.F. being used after it), **לָמָּה** before gutturals.

c. When used as direct object, **מִי** takes **אֵת**; **מָה** does not.

d. **מָה** is frequently used in an exclamatory way with a noun, adjective, or verb; e.g., **מַה־נּוֹרָא הַמָּקוֹם הַזֶּה** (Gen. 28:17), "How dreadful is this place!" (see also Gen. 27:20; Num. 24:5; Ps.8:2).

*3. An *indirect question* is introduced by **אִם**; so, usually, is the second member of a compound question (e.g., **הַמֶּלֶךְ בַּהֶיכָל אִם בְּהָר**, "Is the king in the palace or on the mountain?"); so also a question to which a negative answer is expected (e.g., **אִם זָכַר אֶת־הַנָּבִיא**, "He did not remember the prophet, did he?"; **אִם שָׁפַטְתִּי אִישׁ אֶחָד בְּשָׁקֶר**, "Have I judged any man falsely?").

*1 The pointing **מָה** sometimes occurs before ordinary consonants, especially when Maqqeph is not used; and **מָה** sometimes precedes a **ה**.

B. The Conjunction ׀

1. The coördinate conjunction is the letter ׀, written as a prefix to the following word¹. Its usual pointing is simple Shewa; e.g., הָבֵן וְהִבֵּת, "the son and the daughter." But—

a. Before a *labial* (ב, מ, or פ) it becomes Shureq; e.g., וּבֵן, "and a son".

b. Before a word whose first vowel is Shewa, it becomes Shureq (e.g., וּלְאִישׁ, "and for a man"); except that, if a word begins with ׀ carrying Shewa, the ׀ takes Hireq, just as the prepositions do (e.g., וַיֵּרֶדוּ, "and Jericho").

c. Before a compound Shewa (including those in the divine names) it follows the same principles as do the inseparable prepositions.

2. It is frequently used adversatively; the context must decide whether it means *and* or *but* (cf. the Greek $\delta\epsilon$).

C. Adverbs

1. Hebrew has very few adverbs. An ordinary adverb is usually written after the verb or adjective it modifies; sometimes at the beginning of the sentence.

¹ When phrases or sentences are joined, it is attached to the first word in the second and succeeding phrases. ׀...׀ means "both...and." ׀ is sometimes called the *copula*; when this name is used, it must be carefully distinguished from the other use of the same word—as a name for the connective "to be".

2. The common adverb of negation is **לֹא**. In a verbal sentence it usually comes first (or, after an interrogative); in a nominal sentence it precedes the word negated.

D. The Particle כִּי

1. This particle commonly means either "that" (introducing an indirect statement or a result clause—but not a purpose clause), or "for, because".

2. Less frequently it is a conjunction, "when; if". And sometimes it introduces a direct quotation, being equal to our quotation marks or the *ὅτι* of N.T. Greek.

3. The combination **כִּי אִם**, by a special idiom, is used after a negative statement to mean "but" (**וְ** is the regular adversative after a positive statement).

E. Inflection of Nouns

1. The plural of a masculine noun is formed by adding **ִים** to the singular; e. g., **הַיְכָל**, "palace," **הַיְכָלִים**, "palaces."

a. Several words with irregular plurals have been given; the feminine **אִשָּׁה** below has an irregular plural which looks like a masculine; the plural of **הָרַר**, which is **הָרִים**, will also be used.

b. The word **אֱלֹהִים** is in form a plural. Nevertheless, when used in reference to the true God, it is construed and read as a singular.

2. Hebrew nouns have no case forms. Fuller details are given in Part Three.

VOCABULARY

אֲדוֹן master, lord	אִם if; whether
אִשָּׁה (f) woman; wife (plu. נָשִׁים)	אָמַר to say
בֵּית house	בָּנָה to build
מַלְאָךְ messenger; angel	רָצָה to delight in, be gracious to (<i>with Accus.</i>); receive graciously
עָנִי poverty, misery, affliction	שָׁאַל to ask (about, לְ)
קוֹל voice, sound	

EXERCISES¹

(1) לְמִי הָלַךְ לְבָרְכָה: (2) מִה־שָּׁאַל הֵבִן לְמַלְאָךְ
וּלְמַלְךְ: (3) הִבָּנָה הֵיכַל וּבֵית עַל־הָהָר: (4) שָׁאַל אִם
הֵבִן כְּאֲדוֹן: (5) מִה־הֵיכַל לִיהוָה: (6) וְאַל־הִים עִם הַנְּבִיא
בְּאֶרֶץ:

(7) לֹא הָלַךְ לְבֵית כִּי אִם שָׁאַל לְבֵת: (8) מִי אָמַר כִּי
לֹא אֵת הָעָם יְהוָה: (9) אִם הַמַּלְאָךְ פָּה לָמָּה לֹא שָׁמַע

¹ In several of the longer chapters two sets of exercises are furnished—so arranged that the chapter may easily be divided if desired. The first half of each set covers the first half of the grammatical material of the chapter; and, in so far as practicable, only the words of the first vocabulary are used in the whole first set and the first half of the second set—the second vocabulary containing less important words.

אֶת־הַקּוֹל: (10) מִי הָלַךְ אֶל־הַנְּבִיא כִּי הַמֶּלֶךְ בָּעֲנִי:
 (11) הָהָאִישׁ פֹּה בְּבֵית: (12) רָאָה הָאָדוֹן אֶת־הָאִשָּׁה וְלֹא
 רָצָה אֹתָהּ (her):

1. Whom did the messenger remember? 2. He asked whether he delighted in the temple and the house (*note 2, page 45*). 3. Both men and gods were on the mountain. 4. Did he build the house and not inhabit (it)? 5. And what did the master say in affliction? 6. Why did he not hear a sound from the son?

7. The son inhabited the house because the master said (so). 8. Who asked about the palaces? 9. He did not see the messengers here, but he heard the women. 10. Why did he say that the voice was from the prophet, if he did not hear (it)? 11. The messenger went unto the mountains, but the king did not go.

SUPPLEMENTARY VOCABULARY

אֶבֶן (f) stone

גָּמֶל camel

חֲלוֹם dream

יְרִיחוֹ Jericho

יִשְׂרָאֵל Israel

כָּלָב dog

כֶּרֶם vineyard

אוּ or

אַחֲרַי behind; after

עַד as far as; until

פֹּה here

SUPPLEMENTARY EXERCISES

- (1) לָמָּה בָּנָה הָאִישׁ אֶת־הַבַּיִת וְאֶת־הַיֵּכָל: (2) הִנֵּתָן
 הָאָדָוֶן אֶת־הַבָּרָכָה אוֹ הַבֶּן: (3) וְאִנְשִׁים בָּאֱלֹהִים בְּאֶרֶץ:
 (4) לָמָּה רָצָה הַמֶּלֶךְ אֶת־הַקּוֹל: (5) הַהֲבָנִים בָּעֵי:
 (6) הֶהָלַךְ הַנָּבִיא לְאִשָּׁה:
 (7) בַּחֲלוֹם רָאָה כִּי הַנָּשִׁים בָּהָרִים: (8) לֹא יָשַׁב
 בְּכֶרֶם כִּי אִם הָלַךְ אֶל־הַבַּיִת: (9) לֹא הָלַךְ לִירוּשָׁלַם
 אוֹ עַד יְרִיחוֹ: (10) זָכַר כִּי שָׁמַע אֶת־הַקּוֹל פֹּה: (11) הַכֶּלֶב
 לֹא לְאִשָּׁה כִּי נָתַן אֹתוֹ (it) לָבֶן: (12) הִנָּמַל בְּכֶרֶם וְהָאָדָוֶן
 עַל הָאָבֶן:

1. What a house the son built! 2. And poverty is in the land. 3. The prophet had a wife and a son and a daughter. 4. Who asked for a gift? 5. Why did the master delight in the angel?

6. The camel and the vineyard are the master's. 7. The stone is not in Jericho. 8. When he saw the dog he remembered the dream. 9. The king did not hear the son or the wife. 10. Did he graciously receive the messengers from Israel? 11. The master did not dwell here, but he built a house.

CHAPTER X

ADJECTIVES AND DEMONSTRATIVES

A. Inflection of Adjectives

There are no case forms. Gender and number are indicated by adding the following affirmatives:

Fem. Sing.,	הֹ—;	e.g.,	טובה, fem. of טוב
Masc. Plu.,	ים—;	e.g.,	טובים, plu. of טוב
Fem. Plu.,	ות—;	e.g.,	טובות, plu. of טובה

B. Position and Agreement

1. An attributive adjective—i.e., one which directly modifies and simply describes a noun—is written immediately after it, and always agrees with it in gender and number. *If the noun is definite, the adjective also takes the definite article*; e.g., הַבִּת הַטּוֹבָה, “the good daughter.”

2. A predicate adjective—i.e., one which makes some assertion about the noun — usually *stands first in the sentence, and does not take the article* (even tho its noun be definite); e.g., “The woman is good” is written טובה האִשָּׁה—the Hebrew order of thought being “Good (is) the woman.” If there is one subject, the adjective agrees with it in gender and number; but if there are two or more (noun) subjects, it agrees with the nearer¹.

¹ But if there are two pronoun subjects, it is plural, taking the

C. The Demonstratives

	Masc.	Fem.		Masc.	Fem.
this	זֶה	זֹאת	that	הוא	היא
these	אֵלֶּה		those	הֵמָּה or הֵם	הֵנָּה or הֵן

1. When used *attributively*, a demonstrative is exactly like an adjective. It follows the noun; and, since it makes the noun definite, both take the article; e.g., הָאִישׁ הַזֶּה, "this man."

a. With the words הֵמָּה, הֵם, and הֵנָּה, the article is irregularly pointed with Qamets (Ch. VII, A, 1, c, [2]).

b. The demonstrative is placed after an ordinary adjective; e.g., הַנְּשִׁים הַטּוֹבוֹת הַהֵנָּה, "those good women."

2. When a demonstrative is used *pronominally*, it regularly *stands first in the sentence, without the article*; e.g., הוא האיש, "That is the man." This is called the *predicate position*, altho in English the demonstrative stands as subject; the noun is really the logical subject.

D. Adjectives Used as Substantives

1. As in other languages, an adjective can be used with the article as the equivalent of a noun; e.g., הַטּוֹבִים מֵתוֹ

gender of the nearer. Also, a pronoun subject often precedes the predicate adjective, especially if it be second person.

קטנים, "The good die young"¹. Of course, in this usage, it can have the article even when predicate.

2. The *feminine*, singular or plural, is used without the article as an indefinite neuter; e. g., שָׁמַע גְּדוֹלוֹת, "He heard great things." The same is true of the demonstrative; e. g., זָכַר זֹאת, "He remembered this."

E. Comparison

There are no special inflectional forms for the comparative and superlative; rather clumsy circumlocutions are used to express these ideas.

1. To express the comparative, the preposition מִן is used (indicating *separation from* in a qualitative sense); e.g., חָזָק אֲנִי מִן־הָאִישׁ (*lit.*, Strong am I from the man), "I am stronger than the man"².

2. There are two methods of expressing the superlative:

a. Emphasizing the comparative idea by means of the word כָּל, "all"; e.g., רָם הוּא מְכַל הַהָרִים, (*lit.*, High is that one from all the mountains), "That is the highest mountain."

This word כָּל is not an adjective, but a noun, and therefore is not

*¹ So especially when the English would use an indefinite "men" with a partitive genitive (Ch. XXV, i, c).

*² This form of expression has extended uses; e.g., עָיֵף מִקּוּם הוּא, (*lit.*, He is weak from to arise), "He is too weak to arise"; אָהַב אֶת־יֹסֵף מֵאֶחָיו, "He loved Joseph from his brothers—i.e., more than his brothers."

inflected to agree with the following noun. It is usually, however, joined by Maqqeph, and then its vowel is shortened to Qamets Hatuph; e. g., כָּל־הַמְּלָאכִים, "all (of) the messengers."

b. Emphasizing the adjectival idea itself; either—

(1) By the addition of a qualifying phrase with בַּ
e.g., הָאִישׁ הָרָם בְּיִשְׂרָאֵל, (*lit.*, the tall man in Israel), "the tallest Israelite"¹; or,

(2) Simply with the definite article; e.g., הַקָּרָם
הַגָּדוֹל לַמֶּלֶךְ, (*lit.*, The vineyard, the large one, is to the king), "The king has the largest vineyard."

VOCABULARY

בְּרִית (f) covenant	חָכָם wise
סוּס horse	טוֹב good
עֶבֶד servant	צַדִּיק just, righteous
רֹאשׁ head; top (plu. רִאשִׁים)	רָם high, tall
שַׁעַר gate	מְאֹד very
גָּדוֹל great, large	

EXERCISES

(1) זָכַר הָעֶבֶד הַזֶּה אֶת־הַבְּרִית הַטּוֹבָה הַהִיא: (2) הוּא
הָרָם וְלֹא רָמִים הָהָרִים הָאֵלֶּה: (3) רָאָה סוּס גָּדוֹל

*¹ Another form, the equivalent of this, is the use of the adjective in the Cst.; e.g., רָם בְּנִי, (*lit.*, the tall one of my sons), "my tallest son."

על־השַׁעַר הַהוּא: (4) טוֹבוֹת מְאֹד הַבָּנוֹת הַהֵנָּה: (5) מֶה־
 צָדִיק הַמֵּלֶךְ הַחָכֵם הַהוּא: (6) הֲלֹא רַם מְאֹד הָרֹאשׁ:
 (7) חָכֵם מִן־הָעֶבֶד הָאֲדוֹן: (8) הַזָּכֵר הַנָּבִיא הַצָּדִיק
 זֹאת: (9) שָׁאַל לָעֶבֶד הַחָכֵם בְּהִיכָל: (10) טוֹבָה מִכָּל־
 הַנָּשִׁים הָהֵן הַבַּת הַהִיא: (11) וַגְּדוֹל אֱלֹהִים מְאִישׁ:
 (12) הִזָּה הַמִּלְאָךְ הַטוֹב:

1. Those women are very good, but this is not a good woman. 2. Who was not gracious to that wise servant when he built these high palaces? 3. This master and those messengers are great. 4. He did not go from the house with the messengers, but he said, "These are righteous men." 5. That woman on the horse near that gate is from this good country.

6. That king was the wisest in Israel when he said this. 7. These women are not better than those men. 8. This righteous prophet is the greatest of these sons. 9. He said good things here about the righteous. 10. He went to the highest mountain, but did not dwell upon the top.

SUPPLEMENTARY VOCABULARY

יָאֵר river (<i>especially the Nile</i>)	חִיצוֹן outer
שֻׁלְחָן table	קָרוֹב near
שָׁמַיִם heaven (<i>a plural</i>)	רִאשׁוֹן first
אַחֵר other, another	תָּמִים upright, perfect
חֲזָק strong	אַחֲרֵי־כֵן afterwards

SUPPLEMENTARY EXERCISES

- (1) הלא רמים ההרים ההמה: (2) חכם האיש והאשה:
 (3) הלך המלך הגדול הזה את העבד ההוא אל האשה
 הזאת: (4) הנשים הטובות האלה בעני: (5) היא אבן
 רמה: (6) טובה הארץ והעם:
 (7) המלאך התמים הזה לא קרוב לאדון מרהעבד
 האחר ההוא: (8) אחר־יכן נתן לבן את־השלחן החזק
 בירושלם: (9) רמים השמים מההרים: (10) גדל מכל־
 ההיכלים הבית עליה־אר: (11) חזק השער החיצון מזה:
 (12) אמר כי זאת הברית הראשונה את העם בארץ
 הזאת:

1. Isn't that covenant good? 2. How high those mountains are! 3. This man went unto that high gate, for he heard a very great sound. 4. Did the prophet give a blessing to those good daughters? 5. Has the wise messenger a large head?

6. Is this high gate the greatest in the outer temple? 7. Is another man stronger than the king? 8. God is near unto the just, for He delights in a perfect people. 9. Afterwards he said that that was the first good table in this house. 10. Are not the heavens much higher than the earth (*say, very high from*)?

CHAPTER XI

PERSONAL PRONOUNS. PERFECT TENSE

A. The Nominative Forms of the Pronouns

1. In this table are shown the simple forms of the pronouns, which are used as "Nominatives." The forms used in the "oblique cases" are given in the following chapters.

אֲנִי, אַנְכִּי I	אֲנֵחֵנוּ we
אַתָּה thou (m)	אַתֶּם ye (m)
אַתְּ thou (f)	אַתֶּנָּה, אַתֶּן ye (f)
הוא he, it	הֵם, הֵמָּה they (m)
היא she, it	הֵנָּה they (f)

a. When two forms are given, the first is more common¹.

b. Note that the third person forms are the same as the demonstratives.

*c. Several primitive forms are of some importance:

(1) אַתָּ is for אַתָּי (see Ch. IV, A, 2, a and note).

(2) אַתֶּם and אַתֶּן were originally אַתֶּם and אַתֶּן.

(3) הוא was originally of common gender, and is so used thruout the Pentateuch; elsewhere the separate form for the feminine is used.

2. Of course these pronouns find their most common

*1 A few other forms occur rarely: אַתָּ, אַנְחֵנוּ.

use as subjects of nominal sentences; usually a first or second person pronoun stands first in the sentence, a third person last. Also, to emphasize the subject of a verb, the proper pronoun is sometimes used with it (usually preceding the verb).

*3. A third person pronoun is frequently used in a nominal sentence as the practical equivalent of the copula; e.g., **שְׁלֹשֶׁת הַפָּסְלִים** **הֵם** **שְׁלֹשֶׁת יָמִים** (Gen. 40:18), "The three baskets are three days"¹. The phrase **יְהוָה הוּא הָאֱלֹהִים** is translated "Jehovah, He is God," for emphasis; but ordinarily no special emphasis is intended, and the pronoun is entirely neglected in translation.

B. Inflection of the Perfect Tense

The *Perfect*, or ordinary past tense, is inflected by adding to the stem the personal endings, which are chiefly fragments of the personal pronouns². In the paradigm, note not only the endings, but also the accent and the changes in the stem itself (i.e., the four forms in which a full vowel is thinned down to vocal Shewa); also the

¹ According to strict syntax, the first noun simply states the subject of thought and stands as an absolute, and the real grammatical subject is the pronoun. This usage is common in colloquial English; cf. also Longfellow's line, "The smith, a mighty man is he."

² The forms in the first and second persons are undoubtedly the result of the amalgamation of the simple form of the verb with the pronoun subjects originally spoken in full after it; hence it is true in a very real sense that a verb now contains in itself a pronoun subject.

order of conjugation—the 3ms being the simplest or basic form.

3ms	קָטַל	he killed	}	3cp	קָטְלוּ	they killed
3fs	קָטְלָהּ	she killed				
2ms	קָטַלְתָּ	thou killedst		2mp	קָטַלְתֶּם	ye killed
2fs	קָטַלְתְּ	thou killedst		2fp	קָטַלְתֶּן	ye killed
1cs	קָטַלְתִּי	I killed		1cp	קָטַלְנוּ	we killed

VOCABULARY

גְּבוּל	boundary, territory	כֹּה	thus (<i>refers ahead</i>)
גּוֹי	nation	כֵּן	thus (<i>refers back</i>)
דָּבָר	word; thing	לָקַח	to take
זָהָב	gold	מָלַךְ	to rule (over, <i>עַל</i>)
חוֹמָה	(f) wall	שָׁכַח	to forget

EXERCISES

- (1) וְלֹא אַתָּה אִשָּׁה טוֹבָה: (2) שָׁכַחוּ אֶת־הַחֲלוּם וְלֹא לָקְחוּ אֶת־הַזָּהָב: (3) שָׁמְעָה הַבַּת לַנְּבִיא הָזֶה כִּי חָכָם הוּא מְאֹד: (4) יִשְׁכְּנוּ עַל הַגְּבוּל הַחִיצוֹן: (5) הִשְׁמַעְתָּם אֶת־הַדָּבָר הַזֶּה: (6) שָׁאַלְתִּי אִם בִּהִיכָל הִיא וְאִם בַּחוּמָה: (7) הֵאֱתַנָּה בְּעֵנֵי הַנָּשִׁים: (8) מָלַכְתָּ עַל־גּוֹי גָּדוֹל: (9) הִבֵּן אֲמָרוּ לַמֶּלֶךְ: (10) אַתֶּם הָאֲנָשִׁים הַצַּדִּיקִים בְּיִשְׂרָאֵל:

11) הָאִמְרָה הָאֲדוֹן כִּי אֲנִי טוֹבִים מְאֹד: (12) הֲלֹא
 לָקַחְתָּ אֶת־הַגְּבוּל הַהוּא כִּי גָדֹל מְאֹד הוּא:

1. Am I not stronger than these horses? 2. We remembered this wall, for it is high. 3. Thou art great, O God. 4. I did not hear that he is a just man. 5. How good they (f) are! 6. Thus shall the word be from the great king to those nations. 7. Thus ye took that gold. 8. They ruled over those territories. 9. And we are the people from that nation. 10. This woman forgot that blessing. 11. Hast thou said a good word?

CHAPTER XII

THE PRONOUNS AS POSSESSIVES

A. Possessive Pronoun Suffixes

1. Possession by a pronoun is indicated by attaching to the noun a fragmentary, modified form of the pronoun as a suffix¹; e.g., "my horse" is **סוּסִי**—i.e., **סוּס** plus the final **י**— of **אֲנִי** (*lit.*, the horse of me).

2. These affixed pronouns have two different forms, according to the number of the noun with which they are used. These we call *singular-noun suffixes* and *plural-noun suffixes*; and the terms *singular suffix* and *plural suffix* indicate the number of the pronoun.

B. Suffixes to Singular Nouns

1. Table of singular-noun suffixes, attached to **סוּס**:

Singular Suffixes	Plural Suffixes
סוּסִי my horse	סוּסֵינוּ our horse
סוּסְךָ thy (m) horse	סוּסְכֶם your (m) horse
סוּסְךָ thy (f) horse	סוּסְכֶן your (f) horse
סוּסוֹ his horse	סוּסָם their (m) horse
סוּסָהּ her horse	סוּסָן their (f) horse

¹ This is the result of a coalescence of the pronoun with the noun; cf. note 2, page 67. The second person suffixes, having **כ** where the

2. Between the noun and the *characteristic* or consonantal part of most of the suffixes, some vowel, full or half, is used. For practical purposes in learning the forms, these may be considered as part of the suffixes—altho most probably they are remnants of primitive case endings on the noun itself, which serve now in a *connective* capacity.

C. Suffixes to Plural Nouns

1. When suffixes are attached to masculine plural nouns, the plural ending **ים** is modified—the **ם** being entirely dropped and the vowel changed. In learning the resulting forms, it is probably best to memorize the entire endings as added to the noun stem.

2. Paradigm of **סוסים** with suffixes:

Singular Suffixes	Plural Suffixes
סוסי my horses	סוסינו our horses
סוסיך thy (m) horses	סוסיכם your (m) horses
סוסיך thy (f) horses	סוסיכן your (f) horses
סוסיו his horses	סוסיהם their (m) horses
סוסייה her horses	סוסייהן their (f) horses

D. Special Notes

1. Since a suffix makes a noun definite, an attributive adjective modifier takes the article; e.g., "his large horse" is **סוסו הגדול**; also, **סוסו הגדול ההוא** would be translated "that large horse of his."

"nominative" forms have **ת**, probably come from primitive alternative forms **אָת**, **אָפּס**, etc. The form **וְ**— is contracted from **וְהוּ**.

2. In the English sentences the solemn style is adopted for the second person pronouns, in order to show their number readily. All pronouns are masculine in gender unless they refer to a feminine noun or are marked (f).

3. Discriminate between the following terms: an *afformative* is an inflectional ending qualifying the word itself (e.g., the plural ending ם־); a *suffix* is some other word added on (e.g., ך־, "his"); *ending* is a comprehensive term for either or both.

4. Table of the endings analyzed to show: (1) the pronoun fragments proper; (2) the "connecting vowels" for the singular-noun suffixes, and the ך with its several vowels for the plural-noun suffixes¹:

Singular Suffixes to		Plural Suffixes to	
Sing. Nouns	Plu. Nouns	Sing. Nouns	Plu. Nouns
י־(־)	י־(־)	נִנ־(־)	נִנ־(־)
ך־(־)	ך־(־)	ם־(־)	ם־(־)
ל־(־)	ל־(־)	ל־(־)	ל־(־)
שׁ־(־)	שׁ־(־)	שׁ־(־)	שׁ־(־)
ז־(־)	ז־(־)	ז־(־)	ז־(־)

5. All the endings are accented. The first plural suffix to singular nouns is accented on the connecting vowel, and the majority of the plural-noun suffixes on the syllable containing the ך; the rest are accented on the characteristic part of the suffix.

6. The second plural suffixes to singular nouns, and the second and third plural suffixes to plural nouns (accented on the ultima), are called *heavy suffixes*; they exert a special influence on the pointing of certain classes of nouns. All other suffixes are called *light*.

¹ In the form י־, the ך of the suffix has coalesced with the ך of the plural afformative.

VOCABULARY

בְּהֵמָה (f) beast; cattle	מִשְׁפָּחָה (f) family; clan
בְּכוֹר first-born	צֹאן flock
דּוֹר generation	רֵעַ friend; neighbor (see note 2, page 27)
דָּם blood	עַתָּה now
יָד (f) hand	תִּפְשׁ to seize; hold
מִשְׁכָּן dwelling-place	

EXERCISES

- (1) שָׁכַח דּוֹרְכֶם אֶת־מִשְׁכְּנֵי: (2) הִשְׁמַע בְּכוֹרֶם זֹאת:
 (3) לָמָּה לֹא לָקַח אֶת־יָדְךָ: (4) מָלַכְתִּי עַל־גְּבוּלוֹ הַגָּדוֹל:
 (5) הֲלֹא מִיָּדִי תִפְשֶׁת אֶת־רֹאשׁוֹ הָאִישׁ: (6) זָכְרָה אֶת־
 הַהָרִים הָרָמִים בְּאֶרֶץ הַהִיא וְלֹא אֶת־יֶאֱרָה:
 (7) עַתָּה לֹא עַל־יָדֵי דָמְךָ: (8) תִּפְשׁוּ בְנֵיךָ אֶת־הַבְּהֵמָה
 מִדֶּהֱמִשְׁפָּחָה הַהִיא: (9) יֵשְׁבָה עִם רַעֲיָהּ בְּגִבּוּלֵיהֶם:
 (10) אָמְרוּ נָשִׁי כִּי סוּסִיהֶן טוֹבִים מְאֹד: (11) שָׁמַעְתִּי כִּי
 צִאֲנִיו בְּמִשְׁכְּנֵינוּ: (12) הַגָּדוֹל בְּאֶרֶץ אֱלֹהֵיכֶם:

1. My first-born seized their dwelling-place. 2. Your territory is now large. 3. Thy (f) good friend is with his flock. 4. Was her hand upon thy head? 5. Your (f) generation was not wiser than ours.

6. Their God is in His dwelling-place. 7. Their (f, blood is now upon your heads. 8. Did thy sons seize their

flocks? 9. He was not with our men in this country, but he saw its high mountains. 10. His friends remembered your righteous covenant with this clan.

SUPPLEMENTARY VOCABULARY

— נָר stranger; sojourner	מְדִינָה (f) province
חֲמֹר ass	• עֵד witness
יְרִיעָה (f) curtain	• צוּר rock
— כְּרוּב cherub	• בָּלַע to swallow
— מִגְדָּל tower	• בָּקַע to cleave

SUPPLEMENTARY EXERCISES

(1) יָדוּ עַל־רֹאשָׁהּ: (2) מִי טוֹב מִמֶּלֶאכָה: (3) כִּי הָלַךְ
 אֶל־הַמִּשְׁפָּחָה הַהִיא רָאָה אֶת־בְּכוֹרָהּ: (4) מִה־שָּׁמַע
 אִישָׁנוּ: (5) הֲלֹא הָלַךְ רַעְכָּן לְמִשְׁכְּנוֹ הָאֲחֵר: (6) הֲרָאָה
 אֶת־צִאֲנֶכֶם בְּמִשְׁכְּנָן:
 (7) זָכְרוּ עֲדִיהֶם אֶת־מֶלֶאכֵי וְאֶת־בְּרִיתָנוּ: (8) הִשְׁמָעוּ
 בְּנֵיךְ אֶת־הַכְּרוּבִים: (9) תִּפְשׁוּ אֲנָשִׁיךְ אֶת־הַמְּדִינָה הַזֹּאת
 וְאֶת־מִגְדָּלֶיהָ: (10) לֹא הָלְכוּ בְנֵי אֶל־הַשָּׁעַר: (11) בָּקַע
 אֶת־הָהָר וּבְצוּרָיו בָּנָה אֶת־מִגְדָּלָיו: (12) זָכַר אֶת־הַנָּשִׁים
 הַהֵנָּה וְאֶת־רַעֲיָהּ:

1. Did that family take the cattle from its territory to our dwelling-place? 2. Those women went to their temple. 3. Thou and thy messenger are not good.

4. Is not His temple in Jerusalem? 5. The beast swallowed their blood.

6. His good men went to the outer province. 7. Our wives are in my towers. 8. I said to those women, "They took your horses and your asses to her territories." 9. Thy witnesses, O woman, are better than his. 10. Did ye take that curtain from our sojourners?

CHAPTER XIII

THE PRONOUNS AS OBJECTS

A. Pronouns as Objects of Prepositions

1. A pronoun used as the object of a preposition became amalgamated with it and reduced to a fragmentary suffix, just as in the possessive use; e.g., "with me" is not **עם** **אני**, but **עמי**.

2. Some prepositions take object suffixes almost like the possessive suffixes used with singular nouns:

	את	עם	ל	ב	מן	כ
1cs	אתי	עמי	לי	בי	ממני	כמוני
	<i>with me</i>	<i>with me</i>	<i>to me</i>	<i>in me</i>	<i>from me</i>	<i>like me</i>
2ms	אתך	עמך	לך	בך	ממך	כמוך
2fs	אתך	עמך	לך	בך	ממך	כמוך
3ms	אתו	עמו	לו	בו	ממנו	כמוהו
3fs	אתה	עמה	לה	בה	ממנה	כמוה
1cp	אתנו	עמנו	לנו	בנו	ממנו	כמונו
2mp	אתכם	עמכם	לכם	בכם	מכם	ככם
2fp	אתכן	עמכן	לכן	בכן	מכן	ככן
3mp	אתם	עמם	להם	בם	מיהם	כיהם כמוהם
3fp	אתן	עמן	להן	בהן	מהנה	כהנה

a. Note that in the first four (which are very common) Qamets is used in some places instead of Tsere or Shewa as connecting vowel.

b. A lengthened form of **בְּמוֹ**, is used before most of the suffixes¹; and **מֶן** is reduplicated in several forms.

3. Some prepositions take suffixes identical with those used with plural nouns; e.g., **אֶל** and **עַל** (note the changes in the vowels of these prepositions themselves):

	אֶל		עַל	
	Sing.	Plu.	Sing.	Plu.
1c	אֵלַי	אֵלֵינוּ	עָלַי	עָלֵינוּ
2m	אֵלֶיךָ	אֵלֵיכֶם	עָלֶיךָ	עָלֵיכֶם
2f	אֵלֶיךָ	אֵלֵיכֶן	עָלֶיךָ	עָלֵיכֶן
3m	אֵלָיו	אֵלֵיהֶם	עָלָיו	עָלֵיהֶם
3f	אֵלֶיהָ	אֵלֵיהֶן	עָלֶיהָ	עָלֵיהֶן

B. Pronouns as Objects of Verbs

1. A pronoun direct object of a verb is written as a suffix, either to the particle **אֵת** or to the verb itself; only the first form is given here, the other necessarily being left until the verb is more fully studied.

2. The vowel of the particle has been modified in receiving suffixes; the pronoun as direct object is as follows:

*¹ In poetry, this syllable **מֶן** is sometimes added to **בְּ** and **לְ**. And lengthened forms of the third plural suffixes occur; e.g., **בְּהֶנָּה**, **לְהֶמָּה**.

אֲנִי me	אֲתָנוּ us
אַתָּה thee	אַתְּכֶם you
אַתָּךְ thee (f)	אַתְּכֶן you (f)
אִתּוֹ him	אִתָּם them
אִתָּהּ her	אִתָּן them (f)

3. A pronoun object (either direct or indirect) usually stands immediately after the verb.

VOCABULARY

חֶרֶב (f) sword	אָסַר to bind
כֶּסֶף silver	יָצָא to go out (עַל, against)
רִיב controversy	כָּרַת to cut, cut off; כָּרַת
שְׂאוֹל Sheol	בְּרִית אֵת, make a cove-
שָׁלוֹם peace	nant with
תּוֹרָה (f) law	עָבַד to serve
	שָׁלַח to send, send away

EXERCISES

- (1) הֲלֹא רִיב לָהֶן עִמָּכֶן: (2) הֶהָאִישׁ הַזֶּה תָּמִים מִמֶּנִּי:
- (3) נָתַנוּ לָהּ רֵעִי אֶת־הַכֶּסֶף: (4) אָמַרְתָּ לִּי כִּי אָסַרוּ אֶתְךָ:
- (5) מָה־אָמְרוּ אֵלֶיהָ עַל־הַתּוֹרָה: (6) דָּמּוּ עֲלֵיהֶם: (7) כָּרְתוּ
- אֶת־רֹאשָׁהּ בַּחֶרֶב וְלֹא שָׁלְחוּ אֹתוֹ אֵלָיו: (8) לֹא שָׁמַעְתָּם
- אֹתִי כִּי אִם שָׁמַעְתִּי אֶתְכֶם: (9) כָּרְתֵנוּ בְּרִית אִתָּם לְשָׁלוֹם

כָּכֶם וְלֹא יִצְאָנוּ עָלֵיהֶם: (10) הָעֲבָדוּ אֶתְךָ אַחֲרֵי הָרִיב
 עִמָּנוּ: (11) בָּלַע אוֹתָם שְׂאוֹל: (12) אֲנַחְנוּ עִם גְּדוֹל מִכֶּם:

1. She gave me this law. 2. They served you, for ye ruled over them. 3. Our horse is stronger than we. 4. We made a covenant with them in peace. 5. Our God is not like us. 6. I took the sword unto her, and with it she cut off his head. 7. The silver is not his. 8. We did not send him unto you (f) for controversy. 9. If those daughters went out with thee, hast thou forgotten them? 10. Did they bind thee, O daughter, and thy friends?

CHAPTER XIV

THE RELATIVE

1. Hebrew has only one relative, **אֲשֶׁר**^{*1},—which appears sometimes to be a true relative pronoun (*"who, which"*), sometimes a mere connective particle.

2. In the simpler uses, when the English relative is either the subject of the subordinate clause or the direct object of its verb, the construction offers no difficulty; e.g., **הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן** (Gen. 3:3), "The tree which is in the midst of the garden;" **הַבֵּת אֲשֶׁר רָאָה**, "The daughter whom he saw" (**אֵת** is not usually used here)^{*2}.

3. This word, however, is quite inflexible—has no possessive form, and is very seldom used as the object of a prepo-

*¹ Sometimes in poetry and late writings it is a simple prefixed **שׁ**, pointed with Segol (occasionally Pathah or Shewa) and followed by D.F.; e.g., in Eccl. 1:3. In poetry the demonstrative is frequently made to do duty for the relative (e.g., Prov. 23:22); sometimes, similarly, the article (e.g., 1 Chron. 26:28). And the relative is not infrequently entirely omitted. (Originally, **אֲשֶׁר** may have been a demonstrative).

*² Sometimes, however, an accusative personal pronoun is added (cf. section 3 above); e.g., **שָׂדֵה אֲשֶׁר בֵּרַכּוּ יְהוָה** (Gen. 27:27), "A field which Jehovah has blessed (it)." Sometimes also a personal pronoun is introduced as subject, especially in a negative clause; e.g., Gen. 7:2; Num. 14:8.

sition. Therefore, in the more complex constructions, where the English uses a relative in an oblique case, and also in adverbial clauses, the less developed Hebrew must commonly use, in combination with the relative, a personal pronoun or a simple adverb, to express the full thought-relationship. Thus the English sentence, "I remember the man whose sons said this," must in Hebrew be phrased "I remember the man *who* his sons said this," זָכַרְתִּי אֶת־¹ אִי־אִשׁ אֲשֶׁר אָמְרוּ בָנָיו זֹאת. Likewise, the phrase "The mountain whither he has gone" becomes "The mountain *which* he has gone *thither*," הָהָר אֲשֶׁר הָלַךְ שָׁמָּה; and "All flesh in which is the breath of life" (Gen. 6:17) becomes "All flesh *which in it* is the breath of life," כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים².

4. Sometimes, even as in English, the pronoun antecedent is either contained in the relative itself, or is to be supplied before it; e.g., "I remember *what* (i.e., *that which*) he did" is in Hebrew זָכַרְתִּי אֶת־אֲשֶׁר עָשָׂה (here the relative usually takes אֵת)³.

¹ Cf. the primitive English "John Smith, his book," whence comes our ordinary "John Smith's book," by contraction.

² But the extra pronoun is regularly omitted from time clauses (no preposition being used), and occasionally from others; e.g., Gen. 45:6; 43:27. See Ch. XXV, 3.

³ Less commonly the relative is thus used as subject—e.g., אֲשֶׁר תֵּאָר (Num. 22:6), "(He) whom thou cursest is cursed"; or as object of a preposition—e.g., אָמַר לְאֲשֶׁר עַל בֵּיתוֹ (Gen. 44:4), "He

5. **אֲשֶׁר** is used after certain prepositions and adverbs to form conjunctions; e.g., **אַחֲרֵי־אֲשֶׁר**, "after"; **כְּאֲשֶׁר** (*lit.*, according to that which), "as"¹.

6. In indirect questions the relative is sometimes used, when the substantive idea is very strong; e.g., **שָׁאַל אֶת־אֲשֶׁר אָמַרְתָּ**, "He asked what you said." But more commonly the question idea is more prominent, and then an interrogative introduces the clause; e.g., **לֹא יָדַע מִי אִסְפָּם** (Ps. 39:7), "He does not know who will gather them."

VOCABULARY

גְּבוּרָה (f) might; strength	כְּאֲשֶׁר as; when
מִלְחָמָה (f) war	שָׁם there
מָקוֹם place	מִשָּׁם thence
עֲבֹדָה (f) servitude	עָמַד to stand
קֶרֶן (f) horn	עָשָׂה to do, make
אַחֲרֵי־אֲשֶׁר after	פָּעַל to do, make (<i>a poetic word</i>)

EXERCISES

- (1) וּבְנֵינוּ עַל־הֶהָר אֲשֶׁר שָׁמְעֵנוּ אֶת־הַקּוֹל מִשָּׁם:
- (2) הִזְכַּרְתָּ אֶת־הַמֶּלֶךְ אֲשֶׁר עָמַד מִלְּאֲכוֹ בַּצּוֹר הַזֶּה:
- (3) שָׁמַעְתִּי אֶת־אֲשֶׁר פָּעַלְתָּ אַחֲרֵי־אֲשֶׁר תִּפְשׁוּ אֹתָד: (4) לֹא

said to (him) who was over his house"; or conjoined to a construct—e.g., **בְּיַד אֲשֶׁר שָׂנֵאת** (Ezek. 23:28), "In the hand of (them) whom thou hatest."

¹ Sometimes, also, by itself, it is a conjunction of purpose (e.g., in Gen. 11:7), of cause (e.g., in Josh. 22:31), etc.

שִׁכַּחְתִּי אֶת־הַגְּבוּרָה אֲשֶׁר רָצָה אֹתָהּ בַּמִּלְחָמָה: (5) יֵצְאוּ
 אֶל־מִשְׁכָּנֵינוּ כַּאֲשֶׁר אָמַרְנוּ: (6) זֶה הַמָּקוֹם אֲשֶׁר־מָמְנוּ
 הֵלֶכָה אֵלָיו: (7) הֵלֶךְ הַמֶּלֶךְ אֶל־הָאִישׁ אֲשֶׁר לָקַח אֶת־
 הָאִשָּׁה: (8) מָה הָאָרֶץ אֲשֶׁר יִשְׁבְּתָם שָׁם: (9) מִי רָאָה אֶת־
 צֵאֲנִי אֲשֶׁר בַּמְּדִינָה הַזֹּאת: (10) יֵשֶׁב הַנָּבִיא אֶת־הַבַּיִת
 אֲשֶׁר עָשָׂה־לוֹ הָעָם: (11) הֲלֹא זֹאת הִחָרַב אֲשֶׁר־בָּהּ כָּרַת
 אֶת־רַאשֵׁיהֶם: (12) רָאָה אֶת־הַקֶּרֶן אֲשֶׁר נָתַנוּ לָכֶם:

1. This is the horn with which he made the sound.
2. We served the man whose messenger took us. 3. I remember what we said concerning the war after they went out.
4. They went to the place where the towers stood.
5. They are the women about whom ye asked. 6. This is the house whence thou wentest, O daughter.
7. This is the servitude from which they went out. 8. Hast thou not gone to the gate which the king made?
9. She made a covenant with him as I said. 10. Those are the witnesses who gave me strength in my controversy.



PART THREE
NOUNS



CHAPTER XV

THE CONSTRUCT STATE

A. Meaning and Form

1. Hebrew has no system of case endings—in fact, no real cases at all. While some thought-relations are expressed by auxiliary words¹, a “*genitival*” relation is indicated simply by closely connecting the two words involved—with, usually, a resulting modification in the form of one.

a. Thus, when an object is named (e.g., **חֶרֶב**, “sword”), the immediate addition of a determinative word will specify or describe the one meant; e.g., **חֶרֶב הַמֶּלֶךְ**, “the sword of the king”; **חֶרֶב הַזָּהָב**, “the sword of gold.”

b. Since there was a strong tendency to throw the stress of tone toward the end of a word or phrase in Hebrew speech, the first word of such a compact phrase was passed over lightly and modified in form, while the second retained

¹ E.g., some “dative” ideas are indicated by **ל** and **עַל**, some “ablatives” by **ב** and **מִן**, the “accusative” by **אֶת**. By a rather loose use of terms, Hebrew words are often said to be “in the dative case”, etc., when they stand in the same kind of thought-relations as are expressed by the corresponding cases in Latin. (Only a few fragments of a primitive system of case endings remain; see Ch. XII, B;2; Ch. XVI, E,3; Ch. LV, D, and note).

its ordinary form; e.g., "the word of the prophet" is **דִּבְרֵי** **הַנָּבִיא**—the ordinary **דִּבְרֵי** having been shortened to **דִּבְרֵי**.

c. This special modified form is known as the *construct state*, and a noun in this form is called a *construct*; the ordinary form is called the *absolute state*.

2. Special rules for forming the constructs of various kinds of words are given later. The general principles are:

a. *The vowels were shortened, whenever possible.*

b. *Certain endings were modified in form.*

c. *The article was not used.*

d. In words whose stem or ending cannot be modified, only the absence of the article and the position indicate the use. (This is the case in all the exercises in this chapter).

3. *The construct is not a genitive.* The following noun is sometimes so designated (cf. note 1, page 87); but there is not the same logic of syntax involved as in the Western cases, and a more fitting name would be *Conjoined Noun*¹.

B. Syntax

1. Note this idiomatic peculiarity: the object of immediate interest is regularly placed first, and hence in the Cst. or inflected form; and the qualifying or defining term (such as the owner, in the possessive use) second, and hence

¹ Or, *Annexed Noun*, adapting the excellent term *Annexion* with which Harper described the whole construction.

in the Abs. or primary form¹; e.g., "the man's blood" is written דָּם הָאִישׁ. This type of construction may be partially imitated in English by using the word grouping "the-blood-of the-man," in contrast to our grouping "the-blood of-the-man."

2. Since the Cst. is not a true "case" form, the word can evidently have various syntactical relations to other words in the sentence. Thus it may be subject, direct object, object of a preposition, "vocative," or even conjoined noun to another construct preceding it; e.g.,

בָּנוֹת יִשְׂרָאֵל לָמָּה לֹא זָכַרְתֶּן אֶת־דְּבָרֵי חֲכָמָה אֲשֶׁר
אָמְרוּ בְנֵי נְבִיא הָאֱלֹהִים בְּיוֹם הַחַג

"O-daughters-of Israel, why did ye not remember the-words-of wisdom which the-sons-of the-prophet-of God spoke on-the-day-of the feast?"

a. When the construct is the subject, the verb or predicate adjective agrees with it, not with the absolute; except that the words בָּל, "all," and מְעַט, "few," are considered to be of such minor importance that the predicate agrees with the conjoined noun which is the logical subject.

b. The construct is usually definite; hence, when used as direct object, it takes אֵת.

3. The construct is so closely united to the absolute that it cannot be separated therefrom by the interposition of any word. Therefore—

¹ But in a few uses (e.g., as equivalent to a partitive genitive) the word in the Cst. is of inferior logical importance.

a. If a construct is modified by an attributive adjective this must be put after the absolute instead of immediately after the word modified; e.g., "the great king of the country" would be written מֶלֶךְ הָאָרֶץ הַגָּדוֹל. King (of) the country great

b. In expressing an idea like "our spirit of peace," the possessive pronoun cannot be affixed to the construct; instead, it is attached to the absolute—רוּחַ שְׁלוֹמֵנוּ. Similarly, "my men of war" (i.e., my warriors) is expressed as "the men of my war"—אֲנָשֵׁי מִלְחַמָּתִי.

c. Two coördinate constructs cannot be used with one absolute; the possessive idea is repeated by means of a pronoun suffix; e.g., "the head and hand of the man" is רֹאשׁ הָאִישׁ וְיָדוֹ.

d. Similarly, two coördinate absolutes are not used with one construct, but the construct is repeated with the second; e.g., "the king of Israel and Judah" is יִמְלֶכֶת יִשְׂרָאֵל וּמֶלֶךְ יְהוּדָה.

4. In the majority of cases the construct is definite; but, since it never has the article, this cannot be clearly indicated. When a definite construct is used with an indefinite absolute the article is sometimes placed with the latter to indicate the definiteness of the former; e. g., אֲנָשֵׁי הַמִּלְחָמָה, "the men of war"².

VOCABULARY

אֹר	light	דֶּרֶךְ	way, path; journey
גִּבּוֹר	mighty man; hero	חֶסֶד	mercy, kindness; good-will

*¹ This rule, however, is not always strictly adhered to, especially when the two absolutes are very closely related in thought.

*² A special application of this principle occurs in certain proper names; e.g., from בֵּית־לֶחֶם, "Bethlehem," is formed בֵּית הַלֶּחֶמִי, "the Bethlehemite" (1 Sam. 16:18).

יָלֵד child	נֶפֶשׁ (f) soul; life
כָּל (כָּל־) all; every	קֶרֶב midst
מְעַט little; few; fewness	רוּחַ (f) spirit
נְאֻם oracle	יָשָׁר prince

EXERCISES

(1) שָׁמְעוּ כָל־אֲנָשָׁיו אֹתוֹ: (2) הָאָמְרוּ הַנָּשִׁים הָאֵלֶּה כִּי טוֹבוֹת מִיָּלֵד גְּבוּרָנוּ הֵנָּה: (3) חֶסֶד יְהוָה אֹר דָּרֶךְ דָּרֶךְ גּוֹיֵנוּ: (4) רָאָה אֶת־בֶּן הַמֶּלֶךְ וְאֶת־סוּסָיו בְּקֶרֶב הַכְּרָם: (5) בָּעֲנִי רוּחִי זָכַרְתָּ אֹתִי: (6) זָכַרְתָּ אֶת־גְּבוּל הָאָרֶץ הַהִיא וּמְעַט יִאֲרֶיהָ: (7) הֲלֹא רָצָה אֶת־נַפְשׁ בְּכוֹרוֹ: (8) לֹא שָׁכַחַה בַּת־הַשָּׁר הַצַּדִּיקָה אֶת־רוּחַ רִיבּוֹ: (9) מִי זָכַר אֶת־נְאֻם יְהוָה אֲשֶׁר אָמַר הַנָּבִיא עַל שַׁעַר יְרוּשָׁלַם: (10) דָּרֶךְ הַטּוֹבִים בְּשָׁלוֹם: (11) כָּרַת אֶת־רֹאשׁ בֵּית מְלָאכָי הָרִאשׁוֹנָה: (12) לָמָּה לֹא שָׁמַע בְּכוֹר בְּנִיךָ לְקוֹל אֱלֹהֵינוּ.

1. I heard the oracle of Jehovah.
2. The mercy of God was upon the king who walked in the path of peace.
3. The spirit of God is upon the righteous soul of our hero.
4. The prince's child and messenger are in the temple.
5. The people of Israel in the midst of the earth is the light of all the nations.
6. Our nation of heroes is stronger than you.
7. A few women remembered the poverty of the prophet and his men.
8. All of the silver of the king of Israel is for his first-born.

CHAPTER XVI

PRINCIPLES OF INFLECTION

A. Meaning of Inflection and Declension

1. The inflection of a noun includes the dual and plural absolutes, and the constructs and pronoun suffix forms in all three numbers. The following is a *skeleton paradigm* (i.e., a synopsis of the typical or leading forms, from which the full inflection can easily be filled out) of סוּם, and of the plural of the feminine noun תּוֹרָה.

	Sing.	Dual	Plu.	Fem. Plu.
Abs.	סוּם	סוּמִים	סוּמִים	תּוֹרוֹת
Cst.	סוּם	סוּמִי	סוּמִי	תּוֹרוֹת
Ics	סוּמִי	סוּמִי	סוּמִי	תּוֹרוֹתִי
	etc.	etc.	etc.	etc.
Icp	סוּמֵנוּ	סוּמֵינוּ	סוּמֵינוּ	תּוֹרוֹתֵינוּ
	etc.	etc.	etc.	etc.

2. This inflection causes various *changes in the stems* of most words. We accordingly classify nouns into five special declensions¹, besides the "unchangeables."

¹ This classification in the following chapters is not made on a strictly etymological basis, but with a view to helping the beginner to master readily the various inflectional changes; e.g., "fourth declension" nouns are in reality a special variety of the first declension, and most "fifth declension" words come from a segolate-form root.

B. Masculine Plural Construct

The Cst. of a Masc. Plu. is formed by *dropping the* ם¹ *and changing Hireq to Tsere*—i.e., by replacing םִי— with םִי־; e.g., סוֹסִים, cst. סוֹסִי־.

C. Feminine Nouns

1. All nouns ending in ה־ are feminine²; hereafter their gender is not marked. Also, various words are feminine by meaning, especially abstract nouns and those denoting parts of the body or things considered productive.

2. Feminines in ה originally ended in ת; *this ת is retained in all inflectional forms*, tho lost in Sing. Abs.³

a. In the Sing. Cst., ה is replaced by ת and Qamets is shortened to Pathah; e.g., תּוֹרָה, cst. תּוֹרַת.

b. The Plu. is formed by replacing the ה־ with the plural ending ׁוֹת—; e.g., תּוֹרָה, plu. תּוֹרוֹת. This ׁוֹת— is unchangeable, both in Cst. and before suffixes.

c. Before suffixes to the singular noun, vowel changes occur, as explained later. To the plural noun are added the complete endings used with Masc. plurals, including

¹ Cf. the elision of a final *m* in Latin poetry.

² Two apparent exceptions are the words לִילָה (see note 1, page 95) and יְהִנָּה.

³ The primitive ת remains in בְּרִית, חֲטָאת, דָּעַת, מְשֻׁמֶּרֶת, etc. But the ת in בֵּית, מוֹפֶת, מָנוֹת, etc. (masculines) belongs to the stem.

the י and its vowels (altho these are really parts of the Masc. Plu. ending); e.g., תִּירוֹתַי, תִּירוֹתֶיךָ.¹

3. Feminines which do not end in ה are inflected in the Sing. just like masculines. To form the Plu., the וֹת- is added directly to the stem; e.g., רוֹחַ, plu. רוֹחוֹת.

D. The Dual Number

1. Hebrew has a dual number, for nouns only²; it is used chiefly for things occurring in pairs (especially organs of the body), but sometimes also for two objects of any kind.

2. The Abs. is formed by adding יָם- to the Sing. stem; e.g., יָדַי, "hands"; יָרִיעָתַי, "pair of curtains."

3. The Cst. is formed by replacing the יָם- with יֵי-, just as in the Masc. Plu.; e.g., סוּסִים, cst. סוּסֵי.

4. Plural-noun suffixes are used, the affirmative being modified just as the Masc. Plu. is; e. g., (from סוּסִים) סוּסֵיךָ, סוּסֵינוּ, etc.

E. Miscellaneous Notes

1. Some masculine nouns take the Fem. Plu. ending; e.g., קוֹל, plu. קוֹלוֹת. Also, some feminine nouns take the Masc. Plu. ending; e.g., עֵיר, plu. עֵרִים. Of course in neither case is the actual gender of the word affected.

*¹ But frequently for the third person plural suffixes (and occasionally for others), the singular-noun forms are used, which is really more logical; e.g., תִּירוֹתָם.

² When an adjective or verb must agree with a dual noun, the plural is used.

2. Some nouns are used in what might be called an adverbial accusative construction; e.g., הַיּוֹם, "to-day."

3. There is also a remnant of an old accusative case remaining in an affirmative הַ— sometimes attached to nouns and adverbs. It indicates *direction towards*, and is called *He Locative* or *He Directive*; e.g., בְּבֶלָה, "to Babel"¹. (It is not used with names of persons).

4. All nouns in the Sing. Abs. or Cst. are accented on the ultima, except the "Segolates" (Ch. XVIII). All endings (affirmatives and suffixes) are accented, except *He Directive*.

VOCABULARY

אָרוֹן ark	מִצְוָה command ²
חֹדֶשׁ new moon; month	עוֹלָה burnt-offering
חוּץ street (plu. in חוּצוֹת—); Adv. Acc., outside	עִיר (f) city (plu. עָרִים)
חֲצִי half	עֲרָבָה desert (Arabah)
חֶצֶר court; village	פְּשָׁע transgression, trespass
יוֹם day (plu. יָמִים)	שִׂמְחָה joy; festivity
לַיְלָה (m) night	מַעַל above; up
מִנְחָה meal-offering	שָׁמָּה thither

¹ The הַ— of לַיְלָה is probably such an accusative ending, of which the force has been lost; the simple form לַיִל also occurs. Words are also used "in the Accusative" (sometimes with אֵת, seldom with הַ—, frequently with no sign) to express extent of space or time, cognate object, "Accusative of specification," etc.

² The plu. is written מִצְוֹת; see Ch. III, A, 3, a, (3).

EXERCISES

(1) נָתַן לָנוּ אֱלֹהִים בְּרָכוֹת מְמַעַל: (2) הַלִּילָה הַמָּה
עַל־חֻמוֹת עִירָכֶם: (3) מִי שָׁכַח אֶת־הַחֲצֵר הַהוּא וְאֶת־
הַשֹּׁמְחָה בְּחֻצוֹתָיו: (4) הִלְכוּ צֹאנֵי הָאָדוֹן שָׁמָּה בְּיוֹם
הַחֹדֶשׁ: (5) הִתְפַּשְׁטָה אֶת־עוֹלוֹתֵינוּ בְּיָדֶיךָ: (6) הִלַּךְ מַעְלָה
אֶל־רֹאשׁ הַהָר: (7) הִזְכֵּרָה אֶת־תּוֹרַת אֱלֹהֵי גֻזְיָה וְאֶת־
מִצְוֹתָיו: (8) הַיּוֹם לָקַחְנוּ אֶת־עָרֵי הָעֶרְבָה: (9) יָשְׁבוּ
הָרָעִים מִחוּץ לְחֻמַּת הָעִיר: (10) הִזְכֵּרְתָּן אֶת־פֶּשַׁע
הַנָּשִׁים הַהֵנָּה בַּמָּקוֹם הַהוּא: (11) הָעֲמַדָּה בַּחֲצֵר אַחֲרֵי־
אֲשֶׁר שָׁמַעְתָּ אֶת־קוֹלוֹתֶיהֶן: (12) אָמְרוּ כִּי לְקַחְתֶּם אֶת־
חֲצִי מִנְּחִיתֶיהֶם מִן־הַהֵיכָל:

1. Her sons seized the province of that clan, according to the command of the prince. 2. Did not the cities of Israel forget half the laws of Jehovah? 3. The two messengers went with presents to the heroes of the day of affliction. 4. They cut off his hands and his head near the outer boundaries of the country. 5. What did he do concerning the transgression of the prophet's servant above (*say, from above to*) the vineyard? 6. Who remembers the streets and the walls of this village? 7. This is the ark which went with us all our days in the desert. 8. Jehovah did not delight in your burnt-offerings and meal-offerings and the festivity of your generation.

Write the full inflection of גִּבּוֹר; plural of חוֹמָה.

CHAPTER XVII

FIRST DECLENSION

A. Character of the Words. Tone-Long Vowels

1. This declension consists of words having *tone-long* Qamets or Tsere, which undergo changes in the inflection (Ch. III, B, 2)¹.

2. A tone-long vowel is one which has been *heightened from an original short vowel under the influence of the accent*. The vowel in the syllable receiving the main stress, and that in the one before it (if open) were commonly thus prolonged (e.g., from the primitive **נָבִיא**, **מִשְׁכָּן**, and **דָּבָר** were developed the present **נְבִיא**, **מִשְׁכָּן**, and **דָּבָר**); so also a vowel separated from the tone by only a half-vowel (e.g., **יִדְּךָ**, from the ground-form **יִדְךָ**; cf. note 1, page 13).

3. Conversely, the syllables preceding these were passed over lightly in speech, and a short vowel there was thinned down to Shewa whenever possible; e.g., the primitive

¹ These vowels occur also in other declensions (and in verbs) in combination with other peculiarities; in general they follow the principles here explained. In words of this declension Holem is always fixed. Tsere is fixed in **רָעַ**, **נָר**, **עָד**, and **הִיכָל** (cf. note 1, page 17, and note 1, page 18); and Qamets is fixed in **הָרִים**, **רָאשִׁים**, and **עָרִים**.

דְּבָרִים became דְּבָרִים, and עֲרֶמֶת became עֲרֶמָּה ("heap").

4. The beginner can probably learn the inflection and vowel changes best by deducing all forms from the present Sing. Abs., and they are so described below. It is more strictly accurate, however, to derive each form independently from its own primitive, and this is indicated in the footnotes.

B. Principles of Inflection. Ordinary Masculines

1. Full inflection of the typical noun דְּבָר:

	Singular Noun		Plural Noun	
	Abs.	דְּבָר	Abs.	דְּבָרִים
	Cst.	דְּבַר	Cst.	דְּבָרִי
	Sing. Suf.	Plu. Suf.	Sing. Suf.	Plu. Suf.
1c	דְּבָרִי	דְּבָרֵינוּ	דְּבָרִי	דְּבָרֵינוּ
2m	דְּבָרְךָ	דְּבָרְכֶם	דְּבָרֶיךָ	דְּבָרֵיכֶם
2f	דְּבָרְךָ	דְּבָרְכֶן	דְּבָרֶיךָ	דְּבָרֵיכֶן
3m	דְּבָרוֹ	דְּבָרָם	דְּבָרָיו	דְּבָרֵיהֶם
3f	דְּבָרָהּ	דְּבָרָן	דְּבָרֶיהָ	דְּבָרֵיהֶן

2. When endings are added, a tone-long vowel usually remains long whenever it can¹—i. e., while in "tone position"; when two or more places from the accent it shortens; e.g., דְּבָרוֹ, דְּבָרֶיךָ, etc.²

¹ More properly, *became long whenever it could*.

² Groundforms דְּבָרוֹ, etc.; the pretonic Pathah lengthened, the ante-pretonic shortened, according to A, 2 and 3 above.

a. Note especially that the *heavy* second and third plural suffixes to plural nouns move the accent *two places* to the left; then the Qamets under ב shortens to Shewa, and the Shewa which already stood under ד in the simple plural דְּבָרִים must be replaced by Hireq (Ch. III, B, 1, a); e.g., דְּבָרֵיכֶם, for דְּבָרִיכֶם¹.

b. In the singular noun with a *heavy* second plural suffix, however, the Qamets under ב reverts to the original Pathah, as in דְּבָרְכֶם. (But in one word, יד, it is deflected to Segol, giving יֶדְכֶם).

3. In forming constructs, the vowels are made as short as possible—for the following absolute of course receives the principal accent of the phrase, and the whole construct is at a considerable distance from the main stress of tone.

a. Hence the ultima becomes short², and the penult extra short; e. g., יד, cst. יֶד; דְּמִים, cst. דְּמִי; זָקֵן, cst. זָקֵן; (note that Tsere is replaced by Pathah, even tho it belongs to a different class of vowels).

b. Then the *ante-penult*, if it had Shewa, must take Hi-

¹ Groundforms דְּבָרִיכֶם, etc. The Pathah under ד, tho far from the tone, could not shorten to Shewa as the one under ב did, for two consecutive half-vowels cannot be pronounced; but it was *attenuated* to Hireq, which is a slightly shorter or thinner sound. (If the word had a guttural, however, this caused the first Pathah to remain; e.g., נִהְרֵיהֶם).

² But a long final vowel remains before א; e.g., צָבָא, טָמָא.

req; i.e., it is *short*; e.g., דְּבָרִים, cst. דְּבָרִי (for דְּבָרִי)¹.

4. In applying these principles, first locate the accent; then start from the tone syllable and work towards the right. Note also that the occurrence of a fixed syllable in a word may affect the way in which preceding vowels are shortened².

C. Special Types of Words

1. Skeleton Paradigm:

		Singular	
Abs.	נָהָר	צָדָקָה	עָדָה
Cst.		צָדָקְתָּ	עָדָתְךָ
3ms		צָדָקְתּוֹ	עָדָתּוֹ
2mp		צָדָקְתֶּם	עָדָתְכֶם
		Plural	
Abs.	נְהָרִים	צָדָקוֹת	עָדוֹת
Cst.	נְהָרֵי	צָדָקוֹתְךָ	עָדוֹתְךָ
3ms	נְהָרָיו	צָדָקוֹתָיו	עָדוֹתָיו
2mp	נְהָרֵיכֶם	צָדָקוֹתֵיכֶם	עָדוֹתֵיכֶם

¹ In the groundform דְּבָרִי, one Pathah was shortened to Shewa, the other attenuated to Hireq (cf. note 1, page 99).

² Such changing of vowels may at first sight seem strange and complicated, but it is largely the result of natural rhythmic tendencies, made obvious by phonetic spelling. In English there are just as great changes in vowel quantity in derived forms, altho the vowel symbols

2. Whenever a guttural must take a half-vowel, it takes Hateph Pathah instead of simple Shewa; e.g., חֶזֶק, plu. חֲזָקִים. And whenever such a compound Shewa is thrown before or after another Shewa, the first half-vowel heightens to Pathah, not Hireq (Ch. III, B, 1, b and c, and note 1, page 99); e.g., בְּהִמּוֹת; חֲזָקִי, cst. בְּהִמּוֹת.

3. In feminines, it must be remembered that the ה reverts to the original ת in all inflectional forms. The tone-long vowels follow the principles already described.

4. The dual also follows regular principles, and should offer no difficulty. Typical forms (from שָׁפָה) are: Abs., שְׁפָתַי; 3mp suf., שְׁפָתֵיהֶם.

VOCABULARY

Section B	Section C
זָקֵן old man; elder	אֲדָמָה ground
לָשׁוֹן (f) tongue	כַּנָּף (f) wing (dual Cst. כַּנְפֵי)
מִשְׁפָּט judgment; justice	נָהָר river
יָשָׁר upright; straight	עֵדָה congregation
רָשָׁע evil	

remain the same; e.g., compare our words *telephone* and *telephony*, or *anatomy* and *anatomical*, and the Hebrew transliterations טֵלֶפֶן, טֵלֶפֶןִי, אַנְטֵמִי, אַנְטֵמֶכֶל. (Of course there is also a degree of artificiality in the details of these Hebrew vowel changes, for both the tone-long vowels and the half-vowels were most probably developed in the chanting of the Scriptures in the synagogue services; such formal intoning accounts for the rigidly fixed system).

עון iniquity

שפה lip; edge

צדקה righteousness

תועבה abomination

EXERCISES

- (1) מִשְׁפָּט הָאֱלֹהִים עַל־נָשִׁי הָאָרֶץ הַגְּדוֹלָה הָהִיא:
 (2) בָּרְתוּ אֶת־לְשׁוֹן מְלָאכְכֶם: (3) יֵשְׁבוּ כָל־הַזְּקֵנִים בְּשַׁעַר:
 (4) יֵשֶׁר מִשְׁרָכֶם נְבִיאִם: (5) רְשָׁעוֹת נָשִׁיהֶם מִבְּנֵיהֶם:
 (6) דָּם הַמְּלָאכִים הַיִּשְׂרָאֵלִים עַל־רֹאשָׁה:

- (7) יֵצְאוּ אַנְשֵׁי עֲדָתָם מִחֲצַר הַיִּכְלָכֶם: (8) זָכַר אֶת־
 עוֹן בְּנֵי־נְבִיאָד וְאֶת־תּוֹעֲבֹתֵיהֶם: (9) רָאָה אֲדָנִי אֶת־כְּנָפֵי
 הַכְּרוּבִים בְּאֶרֶץ הַבְּרִית: (10) מִשְׁפָּתִי נְבִיאָנוּ שָׁמְעָנוּ אֶת־
 בְּרָכָתוֹ עַל־דֶּרֶךְ הַחֲכָמִים: (11) הִלָּקְחוּ הַזְּקֵנִים אֶת־
 הַחֶרֶב הַגְּדוֹלָה הָהִיא בְּיָדֵיהֶם: (12) דָּם מְלָאכֵי הָרָשָׁעִים
 עַל־יְדֵיהֶם:

1. Why are the judgments of this prince evil? 2. The upright messenger of our elders served us. 3. He delighted in the words of her tongue to your wives. 4. The sons of the prophets did not stand in your dwelling-place.

5. God did not forget their iniquity and their evil words concerning our congregation. 6. The edges of the rivers of this country are not straight. 7. He remembered thy (f) abominations in the court of the temple. 8. He sat on the ground after they bound his strong wings.

SUPPLEMENTARY VOCABULARY

Section B
 מָשִׁיחַ anointed one; Messiah

קָצִיר harvest

רָצוֹן delight, pleasure;

לְרָצוֹן, acceptable,

delightful

שׁוֹפָר trumpet (plu. in וֹת—)

שָׁלַל plunder, booty

גָּבַהּ tall, high

כָּבֵד heavy; hard

Section C
 יְשׁוּעָה deliverance; salvation

כַּתֵּף (f) shoulder

מִדָּה measure

SUPPLEMENTARY EXERCISES

- (1) זָכַר אֱלֹהֵינוּ אֶת-יְמֵי הָעֲנִי הַכְּבֹדִים הַהֵמָּה:
- (2) יִשְׂרָאֵל מְשִׁיחֵי יְהוָה וְלֹא לָקָחוּ אֶת-שָׁלָלָם: (3) רָצוֹן בְּתוֹרַת הָאֱלֹהִים כְּמִדַּת צְדָקָתָךְ: (4) אַחֲרֵי-אֲשֶׁר רָאָה אֲדוֹנָם אֶת-קִצְרֵי הַגְּדוֹלִים שָׂכַח אֶת-יְמֵי הַרְשָׁעִים:
- (5) הִשְׁמַעְתָּם אֶת-שׁוֹפָר מְלֶאךְ הַמֶּלֶךְ: (6) לָקַחְתִּי אֶת-הִרְיָעוֹת הַכְּבֹדוֹת מִמֶּשְׁכַּן הַגְּבוּרִים הַגְּבֹהִים הָהֵם:
- (7) שָׁלוֹם אֱלֹהִים וְשִׁמְחָתוֹ לְבָנוֹת הַצְּדָקָה: (8) לֹא גָדוֹל עֲוֹנָה מִגְּבוּרַת יְשׁוּעַת אֱלֹהֶיהָ: (9) יֵצְאוּ מִהַחֲצָרִים אֲשֶׁר עָמְדָנוּ בָּאֲדָמָתָם: (10) לֹא חֲכָמָה וְלֹא לְרָצוֹן תּוֹרַתְכֶם:
- (11) בְּכַתְּפֵי בָנוֹתֵי יִשְׂבּוּ בְּגִיָּהֶן: (12) חֲכָמִים מֵאֲנָשִׁיהֶם אֲנָשֵׁי עֲדָתְךָ:

1. The sound of his trumpets was delightful to the sons of our anointed one. 2. Are their high towers in your hand?

3. He gave his gold for the harvest of the elders of the village. 4. His daughters took the heavy stone from its place.

5. The measure of your joy is greater than the misery of the days of your servitude. 6. She seized his booty from upon his shoulders. 7. Our master gave gifts of gold into the hands of those wise men. 8. After his deliverance from the tower of thy master he ruled over their congregation according to his pleasure.

CHAPTER XVIII

SECOND DECLENSION

A. Form of the Words

1. All words included in this declension have been formed from *stems ending in two vowelless consonants*; e.g., סִפֶּר from a primitive stem סִפֵּר, and אָזַן from אָזַן¹.

a. The difficulty of pronouncing these basic forms occasioned the introduction of a *helping vowel*, usually Segol, between the last two consonants; this is a distinctive mark, and hence these words are known as *Segolates*.

b. Furthermore, the vowel of the primitive stem, coming thus to stand in an open syllable, was *lengthened* or *deflected*, thus producing the present forms².

2. Segolates fall into three main classes, according to the original vowel:

*¹ More properly, אָזַן; but the basic *ă* has been so completely replaced by the derived *ō* that it is preferable to disregard the former in a beginners' book.

² These processes are entirely natural; cf. the similar formation of the English word *mēter* from the stem *μετρ* of the Greek word *μετρον*. (These stems doubtless originally had *case endings*, and the words so formed were of course pronounceable; cf., in the closely related Arabic, the forms (nominative case) of such words as *sif-run*, "book," *kal-bun*, "dog," and *rum-hun*, "spear"—Hebrew רֶמֶח).

Class	Type Word	Formed from
a	יָלַד	יָלַד
i	סָפַר, also קָרַב	קָרַב, סָפַר
o	חָדַשׁ	חָדַשׁ

Of the words having Segol in the penult, the majority belong to the *a* class; those of the *i* class are marked (i). The original stem vowel of all others is immediately apparent.

3. *All Segolates are accented on the penult*, for that is of course where the accent fell in the primitive form, and the final vowel is purely auxiliary; e.g., קָרַב, קָרַב.

B. Inflection of Ordinary Forms

1. Skeleton paradigm:

		Singular			
Abs. }	Cst. }	יָלַד	סָפַר	חָדַשׁ	
3ms		יָלַדוּ	סָפְרוּ	חָדְשׁוּ	
2mp		יִלְדְּכֶם	סִפְּרְכֶם	חִדְּשְׁכֶם	
		Plural			Dual
Abs.		יִלְדִּים	סִפְּרִים	חִדְּשִׁים	אֲזַנִּים
Cst.		יִלְדֵי	סִפְּרֵי	חִדְּשֵׁי	אֲזַנֵּי
3ms		יִלְדָּיו	סִפְּרָיו	חִדְּשָׁיו	אֲזַנָּיו
2mp		יִלְדֵיכֶם	סִפְּרֵיכֶם	חִדְּשֵׁיכֶם	אֲזַנֵּיכֶם

2. *The Sing. Cst. is identical with the Abs. But in no other forms is the auxiliary Segol used*¹.

3. *Singular-noun suffixes are added directly to the simple primitive stem*¹; e.g., יִלְדִּי, קָרָבָם, etc. (Since the first syllable is closed, the third letter, if a Beghadhkephath, receives D. L.).

4. *The dual is also formed directly on the primitive stem*; e.g., יִלְדִּים, סִפְרִים, etc.²

5. *The Plu. Abs. is formed quite differently. Qamets is introduced under the second letter; and the stem vowel shortens to Shewa, being in an open syllable two places from the accent*; e.g., the plural of יֶלֶד is יִלְדִּים³ (not יִלְדִּים, as might be expected).

¹ It is evident that, when an ending is attached, the two final consonants of the stem fall in different syllables, and the difficulty of pronunciation (which alone occasioned the insertion of Segol) disappears; cf. the formation of the English adjective *metric*. (*Occasional irregularities occur, as in בְּנֵי, with vocal Shewa; also in such Csts. as קָדְרָא from קָדַר).

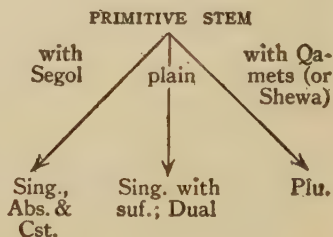
² Comparing this with section 5, it appears that in these words the dual and plural differ considerably in the absolute and with light suffixes; but in the construct and with heavy suffixes the two forms differ only in the one having the first syllable closed and the other having it open (e.g., יִלְדִּי and יִלְדִּי).

³ The obvious similarity to a first declension plural may be the result of direct imitation, or of mere coincidence; worthy of comparison are such Arabic plurals as *kilābun* and *rimāhun* (see note 2, page 105).

a. Naturally the form of the Plu. Abs. is identical in all three classes of words. Also, feminine words are quite analogous; e.g., נִפְּשׁוּת, plu. נִפְּשׁוֹת.

b. In deriving the Cst., and adding heavy suffixes, the Qamets, which is tone-long, of course becomes Shewa; and then the *primitive stem vowel* reappears under the first consonant (instead of Hireq as in the first declension); e.g., חֻדְּשֵׁיכֶם, יְלֻדֵּי. The Qamets of course remains before light suffixes to masculines.

6. The accompanying diagram summarizes the divergent uses made of the primitive stem: in its original form, and with different helping vowels.



VOCABULARY

אָזן (f) ear

בֶּגֶד (i) garment

בֹּקֶר morning

יְתֵר (i) remnant

לֶחֶם bread

נֹגֶב the South

(i) סֵפֶר book

צֶדֶק (i) righteousness

קֹדֶשׁ holiness

רֶגֶל (f) foot

שֵׁבֶט rod; tribe

שֶׁמֶן oil

שֶׁמֶשׁ sun

EXERCISES

(1) כָּרַתְנוּ אֶת־אֲזִי הָרָשָׁעִים וְאֶת־רִגְלֵיהֶם: (2) יָשַׁב יִתְרִשְׁבֹּטוּ עַל־כַּרְמוֹ: (3) נָתַנוּ לָהֶם אֶת־לֶחֶם וְאֶת־שֹׁמֶנָם: (4) גָּדוֹל עֲזוֹ יְלָדֵי שְׁבֹטְכֶם מִחֲסִדּוֹ: (5) לֹא רָאָה אֶת־כָּל־אַרְצָךְ כִּי אִם רָצָה אֶת־הַדְּרָכִים הַיְשָׁרִים בְּמַדִּינָתָה הַטּוֹבָה: (6) הִלְקַחְתָּם אֶת־בְּגָדֵיכֶם וְאֶת־סַפְרֵיכֶם וְאֶת־כַּסְפְּכֶם אִתְּכֶם: (7) הִלְכְנוּ עִם יְלָדֵינוּ אֶל־הַר־קָדְשׁוֹ: (8) זָכַרְתִּי אֶת־צֹדֶק מְלִכֵי הַנֶּגֶב: (9) כָּל־בֶּקֶר הַשֶּׁמֶשׁ אֹרֶךְ דְּרָכָיו: (10) חֲזָקוֹת חֲרֻבוֹתָם מִשְׁבָּטֵי: (11) עָמַד נָבִיא הָאֱלֹהִים בְּקֶרֶבָם וְלֹא לָקָחוּ אֶת־נַפְשׁוֹתֵינוּ:

1. The remnant of those tribes dwelt in the South.
2. He asked for his bread and his books. 3. I seized his sword, with which he had cut off my ear. 4. Are your paths paths of righteousness or paths of iniquity? 5. He said their garments were better than hers. 6. Did they cut off thy feet and ears? 7. The sun was high this morning when her children went out to the vineyards. 8. He seized his horn and the holy oil (*say, oil of holiness*).

CHAPTER XIX

SECOND DECLENSION (CONTINUED)

The second declension includes many words similar to those already described, but with various differences of detail. The name *Segolate* is loosely applied to all words derived from stems ending in two vowelless consonants.

A. Words with Gutturals

1. When the last consonant, or the next to last, is a guttural, the helping vowel is regularly Pathah (for the gutturals prefer the *a* sounds); e.g., רָחַב, פָּשַׁע. Also, an *a* class word with a middle guttural usually retains the primitive Pathah of the stem; e.g., נָעַר.

2. A guttural always takes a Hateph vowel where another consonant has simple Shewa. This is Hateph Pathah in words of the *a* or *i* class, Hateph Qamets in words of the *o* class; e.g., אָבֹן, plu. אֲבָנִים; חֹדֶשׁ, plu. חֳדָשִׁים; פָּשַׁע with suf., פִּשְׁעֵכֶם; נָעָרִים, cst. נִעְרֵי.

3. Words with a middle guttural usually take a Hateph vowel instead of a silent Shewa under the guttural when singular-noun suffixes are added (Ch. V, D, 2); e.g., נִעְרֵי and פִּעְלֵי. And before the second masculine suffixes this must of course heighten to the full vowel; e.g., נִיעָרְכֶם.

*4. Words of the second class usually have Segol, not Hireq, as primitive stem vowel; e.g., חֶלֶק, חִלְקִי (but אָמַר has אֲמָרִי, etc.) And

in the plural these words have peculiar irregularities in the vowel changes; e.g., abs. **הִלְקִים**, cst. **הִלְקִי**.

B. Contract Stems

1. Words having Waw as middle consonant undergo contraction in *all* inflectional forms. The Pathah of the primitive stem *coalesces* with the ן to form Holem; e.g., the stem **מָוַת** of **מָוֶת** becomes **מוֹת** in the Sing. Cst., forms a plural **מוֹתִים**, etc.¹

2. Words with Yodh as middle consonant have Hireq as helping vowel; e.g., **אֵיל**. In most derived forms contraction occurs, somewhat analogous to that in the preceding class —י— becoming יִ; e.g., cst. **אֵיל**, suf. **אֵילִי**, etc.

C. Feminines in ת

Some feminines have retained in the Sing. Abs. the primitive ת (note 3, page 93), attached directly to the stem—giving rise to segolate forms; e.g., **מִשְׁמֶרֶת**, from a stem **מִשְׁמַרַת**² (with suf. **מִשְׁמַרְתּוֹ**, plu. **מִשְׁמַרוֹת**, etc.³).

*¹ Most words with such a stem are contracted in the Sing. Abs.; e.g., **יָוֶם**, **יָדוֹר**. Quite peculiar is the word **שׁוֹר**, which has an uncontracted Plu. Abs., **שׁוֹרִים**.

*² A guttural requires Pathah (cf. A, 1 above), as in **טַבַּעַת**, with suffix **טַבַּעְתּוֹ** (with silent Shewa, not Hateph Pathah). (**הַטָּאֵת** is of this class, contracted from **הַטָּאֵת**. The other types of segolate stems also occur; e.g., **הִכְלַת** and **הִכְלַתְּ**—i class, and **בִּשְׁת** and **בִּתְנַת**—o class).

*³ Irregular types of plurals also occur; e.g., **מִחְלָקוֹת** from **מִחְלָקַת** and **קִשְׁתוֹת** from **קִשְׁת**.

D. Feminines in ה־

1. A number of feminines have been formed by adding ה־ to such a monosyllabic stem as is the ground-form of all segolates; e.g., מַלְכָּה, "queen," from מֶלֶךְ, and מְנַחֶה from the obsolete root מִנַּח.

2. In the Sing. they are exactly parallel to the first declension forms. But the Plu. is formed like the Plu. of other segolates—i.e., Qamets is introduced under the second letter, and the stem vowel becomes Shewa; e.g., the Plu. of מַלְכָּה is מְלָכוֹת (*not* מַלְכוֹת). The further inflection follows regular principles.

E. Allied Words

1. Several feminines ending in ה־, which in the Plu. follow regular first declension forms, have borrowed Sing. forms from the segolates. They are mostly nouns formed by prefixing מ to a verb root; e.g., מְלַחֶמָּה, "war," from לָחַם, "to fight"¹. All inflectional forms in the Sing. come from a primitive stem ending in two consonants, such as מְלַחֶמֶת², and hence resemble the words in C above; e.g., cst. מְלַחֶמֶת, suf. מְלַחֶמְתּוֹ; with a final guttural, מְשַׁפְּחֶתִי, etc. (cf. note 2, page 111).

2. Nouns ending in י have a peculiar form in the Sing.

*¹ The somewhat irregular noun בְּהֵמָה is partly similar to these words; cst. בְּהֵמָה, suf. בְּהֵמָתוֹ, plu. בְּהֵמוֹת.

² The other forms of course are from a stem of the type מְלַחֶמֶת.

Abs., the stem vowel being shortened to Shewa; e.g., פְּרִי (primitive stem פָּרִי), אֲרִי (stem אָרִי), עֲנִי (stem עָנִי). Suffix and plural forms are made according to regular segolate principles; e.g., אֲרִיּוֹת, פְּרִיּוֹ, etc.

*3. A few words have the stem vowel with the second consonant; e.g., דְּבִשׁ (suf. דְּבִשִּׁי), בָּאֵר (plu. בְּאֵרוֹת), מַעַט, etc.

*4. A few words retain the primitive monosyllabic form in the Sing. Abs.; e.g., חֵטָא (plu. חֲטָאִים), קֶשֶׁט, שֵׁוֹא, etc.

*5. A few first declension words have a segolate form in the Sing. Cst. only; e.g., בְּתָרָה, cst. בְּתָרָה.

VOCABULARY

Section A

אֹהֶל tent

זֶבַח (i) sacrifice

נַחַל brook; torrent

נָעָר lad; attendant

עֶצֶם (f) bone

פֶּתַח (i) door

Section B

אֵיל ram

חֵיל strength

מָוֶת death

עֵין (f) eye

תּוֹךְ midst

Section C

מִשְׁמָרָה custody; charge

תְּפָאֶרֶת beauty; splendor

Section D

מַלְכָּה queen

שִׁמְלָה garment

Section E

מְלָאכָה work, labor, business

מַמְלָכָה kingdom

פְּרִי fruit

EXERCISES

(1) גְּדוֹלִים נָחֲלִי הָאֲרָצוֹת הַהֵנָּה: (2) עָמְדוּ הַנְּעָרִים
 אֲשֶׁר־לָהֶם מִשְׁמֶרֶת אֹהֶלוֹ אַחֲרֵי פִתְחוֹ: (3) בֵּית הָאֱלֹהִים
 חֵיל הַהֵר הַזֶּה: (4) בְּתוֹךְ זִבְחֵי זָכָר אֶת־עַבְדִּי בֵיתוֹ:
 (5) עֵינַיִם לוֹ וְלֹא רָאָה אֶת־תַּפְאֲרָתָהּ: (6) אַחֲרֵי פְשָׁעֵי
 עַבְדֵּי מַחוּץ לְשָׁעָרִים שְׁאִלְנוּ אֶת־מוֹתָם:

(7) הָעֲשֵׂה אֶת־מְלֹאכְתּוֹ בְּתוֹךְ מִשְׁפַּחְתָּךְ: (8) גְּדוֹל חֵיל
 הַמְּלָכוֹת מִחֵיל אָנָשִׁי מִלַּחֲמָתוֹ (See Ch. XV, B, 3, b):
 (9) פְּשָׁעֵיהֶם פָּרִי עֵנַיִם: (10) שְׁמַעְתִּי עַל־זִבְחָכֶם הַגָּדוֹל
 לְמַמְלַכֶּת רַעְכָּם: (11) שָׁם רָאָה אֶת־שְׂמֵלוֹת מַלְבָּתְכֶם
 וְאֶת־עֲצֻמוֹתֶיהָ: (12) שָׁכַח מְלָכֶם אֶת־מוֹתָם בְּמַלְחָמוֹת
 מִמְּלַכְתּוֹ:

1. Was not their lad in my custody all the months since
 (מָאָז) their death? 2. She gave sacrifices of rams at the
 door of her tent. 3. His bones are in the midst of the
 brook. 4. With his eyes he saw the splendor of the
 strength of your lad.

5. Thy family is the greatest in their kingdom.
 6. Did ye take our fruit? 7. The work of his warriors
 was delightful to our queen. 8. In his need he took
 those garments from thy door.

גְּדוֹל חֵיל מִשְׁפַּחְתְּךָ כָּל
 הַמְּשָׁפָחוֹת בְּמִלְחָמָן

SUPPLEMENTARY VOCABULARY

אֵין nothingness; vanity; iniquity	חֶלֶק portion
אֲרִי lion (plu. in יוֹת—)	מַחְשָׁבַת counsel, purpose, plan
בַּעַל master	נַעֲרָה maiden; maid-servant
גִּבְעָה hill	עֵמֶק valley

SUPPLEMENTARY EXERCISES

- (1) שָׂאֵל לְמוֹת אֵילָיו בְּנַחֲלִי: (2) מִי אָסַר אֶת־הָעֶצְמוֹת
עַל־פֶּתַח־דָּ: (3) הִתְחַרְבוּת הִהְנֶה בְּמִשְׁמַרְתָּךְ כָּל־הַחֲדָשִׁים
הָאֵלֶּה: (4) עֵינָיו עָלֵיכֶם הַנְּעָרִים וּמִתּוֹכְכֶם שָׁלַח אֶת־
הַרְשָׁעִים: (5) כָּבֵד לַחֲמָה בְּאֲבָנִים הִהְנֶה: (6) זֶה לֹא
פֶשַׁעֲךָ הִרְאִשׁוֹן אֲשֶׁר־בּוֹ לְקַחְתִּי אֹתָךְ:
(7) הָלְכוּ בְּעֵלֵינוּ אֶל־הַנְּבִיא וְלֹא שָׁמְעוּ לְמַחְשַׁבְתּוֹ:
(8) בְּעֵינָיו רָאָה אֶת־תּוֹעֵבַת אוֹנִים: (9) הֲלֹא הַנְּעָרוֹת אֲשֶׁר
רָצָה אֲתָן בְּמִמְלַכְתָּנוּ: (10) יָשְׁבוּ הָאָרִיוֹת בְּגִבְעוֹת הִהְנֶה:
(11) בָּנָה אֶת־אֹהֲלֵיהֶם בְּחֶלֶק עֵמֶק אֲשֶׁר הִנָּחִילִים שָׁם:
(12) חִזְקָה יְדֵי מַחִיל כָּל־אֲנָשֵׁי מְלַחְמָתְכֶם:

1. Did they forget your (f) beauty and your sacrifice?
2. Her servants seized the swords in thy house. 3. The stones cut the eyes of his ram. 4. She remembered the death of your servants in the brook.

5. The family of their masters shall have the strength of lions. 6. Our warriors are on the hills in the midst of

his kingdom. 7. Our masters gave us our portion (*see A, 4, above*) according to their purpose. 8. He saw your iniquity, O maidens, in those valleys.

CHAPTER XX

THIRD AND FOURTH DECLENSIONS¹

A. Forms of the Words

1. The third declension consists chiefly of words having tone-long Tsere in the ultima and a fixed vowel in the penult; this includes all participles ending in Tsere (Ch. XXXV, A), as well as many nouns formed from participles. There are also a number of monosyllables in Tsere.

2. The fourth declension comprises words ending in ה־ ; this includes, besides nouns and adjectives derived from verbs ending in ה , the participles of these verbs (Ch. XLIV, B).

B. The Third Declension

1. The Sing. Cst. is the same as the Abs. in almost all words. In a few, however, it shortens; e.g., מְזִיבָה , cst. מְזִיבָה ; בֵּן , before Maqqeph בֶּן .

2. In *dissyllables*, the Tsere shortens when *any* ending is

¹ N.B. Instead of following thru the other regular and special types of nouns at once, the simpler forms of the regular verb may be studied at this point, if desired; for the exercises in Chs. XXVI-XXX are arranged so as to be practically independent of Chs. XX-XXV—only a few nouns from these intervening vocabularies being used, and in forms which will cause no confusion.

added, even tho it would still stand in tone position¹.

a. It ordinarily becomes Shewa (under a guttural, Hateph Pathah)²; e.g., from שִׁפְטוֹ, שִׁפְטִים, שִׁפְטִים; from כֹּהֵן, כֹּהֲנִים.

b. But before the second person suffixes, which take Shewa as connecting vowel, it becomes Segol (under a guttural, Pathah); e.g., שִׁפְטֶךָ (in place of שִׁפְטִי), כֹּהֲנֶךָ; אִיבֶךָ, however, takes Hireq (אִיבֶךָ).

3. *Monosyllables*, however, usually retain the Tsere before light suffixes and in Plu. Abs.; e. g., עֵצוֹ, עֵצֶיךָ. But in בֵּן and שֵׁם it shortens before suffixes; e.g., בְּנוֹ, שְׁמֶךָ (note the Hireq), etc.

C. The Fourth Declension

1. The Sing. Cst. is very peculiar in that the final vowel is lengthened; e.g., רַעְהָ, cst. רַעְהָ.

2. The ה־ is dropped before all endings; e.g., from רַעְהָ is formed רַעְהָ, רַעְהָ, etc.³

¹ This shortening of a pretonic vowel is in accordance with the principle followed in verbs, to which these words are so closely related, rather than with that followed in most nouns; cf., e.g., the form קָטְלוּ, plu. of קָטַל.

² Note the occasional loss of D.F. over the Shewa, as in עוֹרִים (Ch. IV, A, 2, b); and the further loss of vocal Shewa itself in כְּסָאָה.

³ Occasionally the ה־, instead of being entirely dropped before suffixes, is replaced by י, just as in some forms of the root verbs—making the noun appear plural altho really singular, as shown by the agreement; e.g., מְעַשֵּׂיוֹ, מְעַשֵּׂהָ; מְקַנֵּי, מְקַנֵּהָ; מְרַאֲהֵם, מְרַאֲהָ.

a. Two suffixes to the singular noun have a special form; e. g., 3ms רֹעֵהוּ; 3fs רֹעֵהָ. The ה is *not* a part of the noun, but of the suffix in its more primitive form (note I, page 70).

b. In the feminine of the adjectives (and participles), after the ה־ is dropped and ה־ added, the further inflection is like the first declension; e.g., feminine forms of יָפָה are: abs. יָפָה, cst. יַפֶּת, plu. abs. יָפוֹת.

VOCABULARY

<i>Third Decl.</i>		שֹׁפֵט judge
אֵיב enemy		
	<i>Fourth Decl.</i>	
יֹשֵׁב inhabitant	מַחֲנֶה	camp; army
כֹּהֵן priest	מִטָּה	rod; tribe (plu. in וֹת—)
כִּסֵּא throne	מַעֲשֶׂה	work, deed
מוֹעֵד appointed time; assembly place	מֵרָאָה	appearance
מִזְבֵּחַ altar (Cst. has וֹת—; plu. in וֹת—)	פָּנִים (<i>plu. of the unused form</i> פָּנָה)	face
עֵץ tree	שָׂדֶה	field (plu. in וֹת—)
שֵׁם name (plu. in וֹת—)	יָפָה	fair, beautiful

EXERCISES

- 1) הָעָמְדוּ כֹהֲנֵיכֶם אַחֲרֵי מִזְבֵּחַ הָאֱלֹהִים: (2) בָּרַת
- שֹׁפֵטךָ אֶת־עַצְמִי כְרָמִי: (3) רָאָה אֶת־יֹשְׁבֵי הָעִיר הַזֶּה
- בְּמוֹעֵדָם: (4) הִלֵּךְ מִלֶּאךָ שְׁפִטִּינוּ אֶל־מִזְבְּחֶכֶם הַכֹּהֲנִים:

(5) היום שָׁמַעְתִּי אֶת־שְׁמוֹתֵיכֶם רָעִי: (6) מֶלֶךְ בָּנָה עַל־
אִיְבּוֹ מֵעַל בְּסֻאָם:

(7) חֲזָקִים מִמֶּטֶד מִחֲנִיו: (8) נָשִׂי הִיפּוֹת בְּכָל־יִשְׂרָאֵל:
(9) עָשָׂה אֶת־מַעְשָׁהוּ בְשֹׁדָה בְּעָלִי: (10) רָאָה אֶת־פָּנֶיהָ
וְלֹא לָרְצוֹן לוֹ מֵרָאָם: (11) הַגְדּוּלִים בְּמַדִּינוֹתֵי שְׂדֵיכֶם
הַיְפִים: (12) זָכְרוּ יֹשְׁבֵי הַחֲצָרִים אֶת־מֶרְאִי:

1. Who built his throne by those high trees? 2. I sent my son to all the assembly places. 3. He asked the priests whether I was thy judge. 4. Your enemy saw you when we stood with you near your altar.

5. His name is evil in all the tribes. 6. That is the camp of our enemies to which she went out. 7. He did not do his work because he did not take his rod. 8. Her face is not fair, but her work is good. 9. I remembered thy appearance among the inhabitants of our village.

SUPPLEMENTARY VOCABULARY

<i>Third Decl.</i>	
מוֹפֶת miracle	מִקְנֶה substance, wealth; cattle
מוֹקֵשׁ snare	קֶנֶה reed
מַעֲשֵׂר tithe (Cst. has —; plu. in חֵת—)	קֶצֶה end
עִוֵּר blind	רֹעֶה shepherd
<i>Fourth Decl.</i>	
חֹזֶה seer	קָשָׁה hard; stubborn

SUPPLEMENTARY EXERCISES

- (1) גִּדּוּלִים מָאֵד מוֹפְתֵיהָ אֲשֶׁר לָהֶם שְׁאֵלָנוּ: (2) לֹא
 בָּדְעוּ אֶתְכֶם מוֹקְשֵׁי אִיְבֹכֶם כִּי לֹא עוֹרִים שְׁפָטִינוּ:
 (3) רָאָה אֶת־סִפְרֵיו בְּתוֹדֵי הָעֲצִים הָהֵם: (4) הִשְׁכַּחְתָּן
 אֶת־שְׁמוֹ בְּנוֹת הַמִּזְבְּחוֹת: (5) לָקַחוּ אִיְבּוֹ אֶת־כֶּסֶּאֱ מִמֶּנּוּ:
 (6) לֹא נָתַנוּ אֶת־מַעֲשָׂרָם לְכַהֲנָנוּ:
 (7) הִנָּתַנוּ אֶת־כָּל־מִקְנֵם לַחַיִּים אֲשֶׁר שָׁמְעוּ זֹאת מֵהֶם:
 (8) קָשָׁה מָאֵד רוּחוֹ: (9) הִישָׁבָה אַתָּךְ בְּקִצָּה שִׂדְהוֹ:
 (10) הִשְׁמָעוּ הָרָעִים הַטּוֹבִים הַהֵמָּה אֶת־הַמִּצְוֹת אֲשֶׁר
 נָתַנוּ לְמַעֲשָׂם: (11) מִי לָקַח אֶת־קִנְיַה הַמִּדְבָּר: (12) לְמַעַט
 מִשְׁפָּחוֹת הַמַּטִּים הָאֵלֶּה כָּל־מִקְנֵה הָעָם הַזֶּה:

1. Who served their blind priests? 2. They sent all the tithe of their trees to the altar of Jehovah. 3. He did his miracles for the delight of the inhabitants. 4. I did not hear the name of your son. 5. Did your priest make snares of death for your enemies?

6. The shepherds are in the fields of their master. 7. The end of these hard works is delightful. 8. How great is our wealth! 9. They took their reeds from thy fields.

CHAPTER XXI

FIFTH DECLENSION

A. Form of the Words

1. This declension consists of words which *double the final letter* when endings are added¹. These words can, in general, not be distinguished from those of other declensions, except as their derivation or the forms in actual use are known. Words of this declension previously given are **הָרַעַם**, **כָּל־גָּמַל**, and **שָׂרַשָּׁר**.

2. In most of these words the vowel has been lengthened in the Sing. Abs.; e.g., **לֵיב**, stem **לֵבֶב**; **חֶקֶק**, stem **חֶקֶק**; **יָם**, stem **יָם** (cf. Ch. 4, A, 2, a).

B. Inflection

1. *D. F. is inserted in the last letter before all endings* (except in the words noted below); e.g., **עַם** with suf., **עַמִּי**; **אָף**, dual **אָפִים**; etc. *And then any vowel which was lengthened in the absolute is shortened*; Qamets becomes

¹ This includes: (a) words derived from verb roots in which the last two letters are the same (e.g., **עַם** from **עָמַם**); (b) words in which a root letter has been lost by assimilation (e.g., **אָף** from the stem **אָפֶף**; **עַת** from **עָדַת**); (c) Gentilic names, etc., in **־י** (e.g., **לֵוִי**; cf. Ch. IV, A, 1, c); and (d) some words derived from strong verbs, in which the doubling seems artificial (e.g., **גָּמַל**).

Pathah, Holem becomes Qibbutz (rarely Qamets Hatuph), and Tsere becomes Hireq (rarely Segol); e.g., **לָבוּ, לֵב**; **חֲקוּ, חֵק**; **יָמִים, יָם**.

2. Words which have a final guttural or **ך** of course cannot take the D.F. They therefore retain the long vowel of the absolute before the endings, or lengthen it if it was not long (e.g., **פָּרִים, פָּר**; **רָע, רָעָה**); except that before **כָּם** and **כֵּן**, the vowel is short, just as in the first declension nouns (e.g., **שָׂרָכֶם**).

3. Words which have a Qamets in the Abs. usually shorten it to Pathah in the Cst.; e.g., **גָּמַל**, cst. **גִּמְלָה**; but **יָם** retains its Qamets. Words with Tsere or Holem are usually unchanged in Cst.; except that, when united by Maqqeph to the conjoined noun, the vowel shortens (Holem to Qamets Hatuph, Tsere to Segol; e.g., **חֲקֵךְ**).

4. Several words have special peculiarities.

a. Suffix forms with **חֵק** are **חֲקֵךְ, חֲקֵי** (the **ך** refusing D.F. over the Shewa).

b. **כָּל** takes pronoun suffixes, which are not possessive but resemble the partitive genitive in Latin; e.g., "all of you" is **כָּלְכֶם**.

*c. **חֵי** has an irregular construct, **חַי**.

VOCABULARY

אִם (f) mother

אַף nose; anger

חֵן grace, favor

חֵץ arrow

חֵק (*also חֲקֵךְ*) statute

יָם sea

כַּף (f) palm (of hand)

לֵב heart (plu. in **לִבֵּים**)

מָגֵן	shield (<i>fixed</i> —)	שָׁבֶת	(f) rest; Sabbath
עֵת	(f) time (plu. in —ים)	חַי	alive, living
פָּר	bullock	רַב	much, many, numerous
צָר	adversary	רַע	evil, bad
רַב	abundance; multitude; greatness		

EXERCISES

- (1) מַעֲשֵׂי אֲמוֹתֵיהֶן הַטּוֹבוֹת לֹא בְּלִבֵּיתֵיהֶן הָרָעִים:
 (2) נָתַן רַב־פָּרִים בְּזִבְחוֹ: (3) שָׁמַעְנוּ לְחֻקּוֹת יְהוָה בְּאֶשֶׁר
 אָמַר לָנוּ שָׁרְנוּ: (4) בָּחֲצִיו בָּקַע אֶת־מִגְנֵיהֶם: (5) לָקַחוּ
 אֶת־כָּל־צָרֵיהֶם חַיִּים: (6) גָּדוֹל חֲנוּ מֵאִפּוֹ: (7) לֹא שָׁכְחָה
 אִמִּי אֶת־שִׁבַּת אֱלֹהֶיהָ אוֹ אֶת־חֻקֶּיהָ בְּעֵתָהּ: (8) לוֹ גַּמְלִים
 רַבִּים מְלֻכָּלָנוּ: (9) הֲלֹא רָצָה לֵב שָׂרְכֶם אֶת־מִרְאָה עֲמוֹ:
 (10) דָּם חֲזִינוּ עַל־כַּפֵּי הַצָּרִים הַהֵמָּה: (11) בָּנָה שָׂרֵם
 חֲמוֹת רַבּוֹת כְּחֻק־מִלְּכֶם:

1. My mother was not alive at that time. 2. Jehovah gave many statutes concerning the sabbath of His people.
 3. Anger was in the hearts of the evil princes many times.
 4. Your adversaries have many shields. 5. My grace is sufficient (*say*, an abundance) for all of them. 6. He had arrows in the palms (*use Plu.*) of his hands. 7. He went with his camels and bullocks to the great sea of the desert.
 8. In their anger they sent the multitude of their servants against the shepherds on their mountain.

CHAPTER XXII

IRREGULAR NOUNS

Many very common nouns in Hebrew are irregular. Several of these have already been given, in full or in part, but are listed here for ready reference. The salient forms only are given; other forms are either derived regularly, or are too rare to be included. (Numbers 6, 17, and 19 are rather rare; but the others should be learned thoroly).

1. אָב, "father." Cst., אָבִי; suf., אָבִי or אָבִיהוּ; plu., אֲבוֹת.
2. אָח, "brother." Thruout Sing. like אָב; plu., אֲחִים; cst., אָחִי; suf., אָחִי, אָחִיו, אָחִיכֶם.
3. אָחוֹת, "sister." Plu., אֲחֵיות.
4. אֲחֵר, "other, another." Fem., אֲחֵרֶת; plu., אֲחֵרִים, אֲחֵרוֹת.
5. אִישׁ, "man." Plu., אֲנָשִׁים.
6. אָמָה, "maidservant." Plu., אֲמָהוֹת.
7. אִשָּׁה, "woman." Cst., אִשָּׁת; suf., אִשָּׁתוּ; plu., נָשִׁים.
8. בַּיִת, "house." With ה Directive, בֵּיתָה; plu.,

בָּתִּים (fixed —; it is not certain whether this is a Qamets or Qamets Hatuph).

9. בֶּן, "son." Cst., בָּן; suf., בְּנִי; plu., בָּנִים.

10. בַּת, "daughter." Suf., בִּתִּי; plu., בָּנוֹת.

11. גֵּיא, "valley." Cst., גֵּיא; also written without the א.

12. יוֹם, "day." Plu., יָמִים.

13. כֵּלִי, "vessel, implement, weapon." Plu., כֵּלִים.

14. מַיִם, "water." This is a Plu.; cst., מֵי (or, reduplicated, מִימֵי); suf., מֵימֵיכֶם.

15. עִיר (f), "city." Plu., עָרִים (fixed —).

16. פֶּה, "mouth." Cst., פִּי; suf., פִּיךָ or פִּיהוּ.

17. פֶּחָה, "governor." Plu., פְּחוֹת.

18. רֹאשׁ, "head." Plu., רִאשִׁים (fixed —).

19. שֶׁה, "sheep, goat." Cst., שֶׁה; suf., שֵׁיו or שִׁיהוּ.

20. The following Masculines have וֹת—in the Plu.:
אָב, אָרִי, חוּץ, חֵלוֹם, כֶּסֶּא, לֵב (לֵבָב), לִילָה, מִזְבֵּחַ,
מִטָּה, מַעֲשֵׂר, מְקוֹם, עֶזֶן, עֶפֶר, צָבָא, קוֹל, קִיר, שָׂדֶה,
שׁוּפָר, שֵׁם.

21. The following Feminines have יִם—in the Plu.:

אָבֹן, אִשָּׁה, חֲטָה, עִיר, עֵת, פַּעַם, שָׁנָה.

EXERCISES

- (1) יָשָׁב אָבִיהוּ בְּתוֹךְ גֵּיא הַמֶּלֶח: (2) הִלְכָה אִמָּתָם
בֵּיתָה כִּי בֵיתָה בָּעֲנִי הוּא: (3) כָּרַת אֶת־יְדֵי אִשְׁתּוֹ וְאֶת־

יְדֵי אַחוּתָהּ: (4) יָצָא שֶׁה אָחִי מִשְׁדָּהוּ: (5) רָצָה אֶת־בְּנֵי
 וְאֶת־בָּתִּי: (6) הִשְׁלַחְתָּ אֶת־כָּלִי אֶל־מִימֵי הַיָּאֵר הַזֶּה:
 (7) זָכַרְתִּי אֶת־הַנָּשִׁים הַיְּפוֹת הָאַחֲרוֹת אֲשֶׁר־לָהֶן בְּנֵה אֶת־
 הַבָּתִּים הַגְּדוֹלִים: (8) מָלַךְ עָלֵיהֶם אָבִי פָּחַתְנוּ: (9) בִּימֵי
 תַּפְאֶרֶת אַחִיוֹתַי עָבְדוּ אֹתָן אֲמָהוֹת רַבּוֹת: (10) בְּנֵה
 לַמֶּלֶכָּה אֶת־עָרֶיהָ בְּפִי הַגִּי: (11) מִי שָׁמַע אֶת־אִשְׁתִּי
 וְאֶת־אֶחֱיהָ:

1. By the word of his mouth our fathers went. 2. This
 is my brother's wife. 3. His maidservants had other
 implements. 4. The heads of the houses of their cities
 remembered my daughter. 5. His sisters took their
 weapons to the valley of the sons of Hinnom (הַנֶּם).
 6. Did your brothers go to our governors? 7. Our water
 is better than yours. 8. I did not hear the voice of the
 mouth of thy father.

CHAPTER XXIII

NUMERALS

A. The Cardinals¹

	With Masculine Nouns		With Feminine Nouns		Sym- bol
	Absolute	Construct	Absolute	Construct	
1	אֶחָד	אֶחָד	אַחַת	אַחַת	א
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּים	שְׁתֵּי	ב
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	ג
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	ד
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ	ה
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	ו
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	ז
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה	ח
9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעָה	תִּשְׁעָה	ט
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרִי	עֶשְׂרִי	י
11	אֶחָד עֶשְׂרִי		אַחַת עֶשְׂרֵה		יא
12	שְׁנַיִם עֶשְׂרִי		שְׁתֵּים עֶשְׂרֵה		יב
13	שְׁלֹשָׁה עֶשְׂרִי		שְׁלֹשׁ עֶשְׂרֵה		יג

¹ There are several peculiarities in the forms: (1) the Dagesh in שְׁתֵּים, etc., is the only exception to Ch. IV, B, 1, b; (2) the constructs and plurals of the segolate-form nouns for 7, 9, and 10 are irregular;

With any Noun	Symbol	With any Noun	Symbol ¹
20	עֶשְׂרִים כ	100	מֵאָה ² ק
30	שְׁלֹשִׁים ל	200	מֵאתַיִם ר
40	אַרְבָּעִים מ	300	שְׁלֹשׁ מֵאוֹת ש
50	חֲמִשִּׁים נ	400	אַרְבַּע מֵאוֹת ת
60	שִׁשִּׁים ס	1000	אַלְפָּה א
70	שִׁבְעִים ע	2000	אֶלְפַּיִם
80	שְׁמֹנִים פ	3000	שְׁלֹשַׁת אֲלָפִים
90	תְּשַׁעִּים צ	10000	רֶבְבָּה ר

1. With the exception of אֶחָד, which is an ordinary adjective³, the units properly are nouns; but, from a quasi-adjectival use, separate forms arose for the two genders. Peculiarly enough, the original abstract feminine forms are used with Masc. nouns; while the forms used with Fem. nouns have been shortened therefrom, and look like masculines.

(3) the א in the number 4 is not a proper part of the root, but is "prosthetic"—merely added to facilitate the pronunciation; it is dropped in the ordinal form.

*¹ In symbols, 600 is תר, 947 is תתקמז, etc. For 15 and 16, יה and ין are not used, as they indicate the Divine Name; טו and טז are substituted.

*² A Cst. form מֵאָת occurs occasionally.

*³ Rarely it is used as a substantive, in the Cst.

2. *Twenty* is the plural of *ten* (one wonders why a dual is not used, as in 200 and 2000); the other "tens" are Masc. plurals of the corresponding units. In the higher hundreds and thousands, the Cst. of the unit is used with the plurals מאות and אלפים¹. These are all invariable in form.

3. In the numerals 11-19, the units are followed by special forms of *ten*, without any conjunction². The unit is in the Cst. when used with Fem. nouns, in the Abs. when used with Masc. nouns (except in 11 and 12, which are somewhat irregular, even as in English³).

4. In the higher compound numbers, the usual order is thousand, hundred, unit (always in the Abs.), ten. The unit and ten are always joined with ׁ, the others may be; e.g., אַרְבַּע מֵאוֹת וְשָׁנִים וְחֲמִשִּׁים, "452"; also עֶשְׂרִיחַ וְשָׁלֹשׁ, "23."

B. Syntax

1. The numerals 2-10 are commonly used in the Cst., and then must precede their noun, which must be plural⁴; e.g., "five men" is חֲמִשָּׁת אֲנָשִׁים (*lit.*, a quintet of men).

*1 Sometimes the singular אֶלֶף follows the Abs. of the unit (cf. B, 2, below, and footnote); e.g., 2 Sam. 10:18.

*2 Cf., in English, the special form "teen" used after the unit in a single word—*fourteen*, *sixteen*, etc.

*3 In place of the regular unit in 11, עֶשְׂתִּי is often used. שְׁנֵי and שְׁתֵּי occur a few times in 12.

*4 But occasionally a collective singular noun is used.

But the Abs. may be used, in apposition to the noun—usually preceding it, occasionally following; e.g., חֲמִשָּׁה אָנָשִׁים (*lit.*, a quintet, men), or אָנָשִׁים חֲמִשָּׁה.

2. With all the higher numerals, the following common words are usually used in the singular: נָפֶשׁ, שָׁנָה, אִישׁ, יוֹם, בָּקָר, אִמָּה, שַׁבָּט, and שָׁקֶל¹; e.g., חֲמִשִּׁים אִישׁ, "50 (times a) man." Other nouns are usually in the plural (altho the singular is not infrequently used after the even tens, and occasionally with other numerals).

3. The numerals 11-19 almost always precede the noun, and the even tens, hundreds, and thousands usually do. But numerals compounded of a unit and a ten usually follow the noun (unless it be one of the words given above in 2); or, especially with numbers including hundreds or thousands, the noun may be put in the plural following the unit, and repeated in the singular following each of the higher numbers.

C. Special Uses

1. A special idiom is used in expressing age; e.g., הָאִישׁ בֶּן־שְׁלֹשִׁים שָׁנָה, (*lit.*, The man is the son of 30 years), "The man is 30 years old"; so for women, בַּת, "daughter of," is used.

2. The article is used with either the numeral, or the noun, or both, when definite; e.g., זָכַר אֶת־שְׁלֹשָׁת הָאָנָשִׁים, "He remembered the three men."

*¹ So also often אֵלֶּף, כֹּר, כֶּכֶר, צָמֶד, מִצְבָּה, רִגְלִי.

3. The cardinals above 10 serve also as ordinals; so do the absolute forms of the cardinals 1-10 with the two words יום and שָׁנָה; e.g., בְּחֹדֶשׁ שְׁנִים עָשָׂר בְּשָׁנַת שְׁתַּיִם, "in the twelfth month in the second year." These ordinals usually follow the noun, which is then in the Cst.; if the noun follows, it is in the Abs.

4. There are also the following special ordinal adjectives for 1-10:

	Masc.	Fem.		Masc.	Fem.
1st	רִאשׁוֹן	רִאשׁוֹנָה	6th	שֵׁשִׁי	שֵׁשִׁית
2nd	שֵׁנִי	שֵׁנִית	7th	שְׁבִיעִי	etc.
3rd	שְׁלִישִׁי	שְׁלִישִׁית	8th	שְׁמִינִי	
4th	רְבִיעִי	etc.	9th	תְּשִׁיעִי	
5th	{ חֲמִישִׁי חֲמִישִׁית		10th	עֲשִׂירִי	

5. *Multiplicatives* are regularly expressed by using the word פַּעַם (as in sentence 2 in the Hebrew exercises below)¹.

*6. *Distributives* are commonly expressed by repeating the numeral, sometimes by using ל.

*7. The numerals sometimes have suffixes; e.g., חֲמִשָּׁיו, "his fifty"; שְׁלֹשָׁתְּכֶם, "you three"; שְׁנֵיהֶם, "those two."

• VOCABULARY

אַמָּה cubit	פַּעַם (f) time (plu. in יָמִים)
בָּקָר cattle	שָׁנָה year (plu. in יָמִים)
כֶּבֶשׂ he-lamb	שֶׁקֶל shekel
מִסְפָּר number	רַק only
נָשִׂיא prince	

¹ Or, sometimes, by the *dual* of the numeral; or by the simple numeral, פַּעַם being understood.

EXERCISES

(1) לָקַחוּ שְׁלֹשָׁת מִלְּאָכִי אַרְבַּע מֵאוֹת יְרִיעוֹת: (2) שֵׁשׁ פְּעָמִים עָשָׂה עוֹלוֹת חֲמִשׁ וְעֶשְׂרִים: (3) רָמָה הַחוֹמָה הַזֶּהִיא רַק עֶשְׂרִים אֲמָה: (4) שֵׁשׁ וְאַרְבָּעִים וּמֵאָה מְדִינוֹת בְּאֶרֶץ אֲשֶׁר-שָׁם יִשְׁבֹּנוּ: (5) מִסְפַּר נְשֵׂאֵיכֶם שְׁבַעַה: (6) הַזֶּקֶן בְּבָנָיו הַשְּׁבַעַה הָעֶשֶׂר בֶּרֶשְׁמִנָּה שָׁנִים וְחֲמִשִּׁים שָׁנָה: (7) הֲלֹא אֲלֻפִּים וְשֹׁלֵשׁ מֵאוֹת וְתִשְׁעָה וְשָׁשִׁים חֲקִים בְּתוֹרַת אֱלֹהֵינוּ: (8) שָׁמַע כִּי נָשִׂי בָנוֹת אַרְבַּע שָׁנִים וְשֹׁלִשִׁים שָׁנָה: (9) לֹא שְׁמָנִים אִישׁ בַּעֲדַתְכֶם אֲשֶׁר צְדִיקִים הָמָּה: (10) כִּי בְּרִמָּאָה שָׁנָה הוּא נָתַן שְׁבַעִים שָׁקֶל זָהָב לְהִיכָל:

1. He saw those ten men four times. 2. He had only nineteen he-lambs and three rams. 3. Seven hundred sixty one cattle were in our prince's fields. 4. The number of my days is ninety six years. 5. He is forty years old, and his second wife is thirty eight years old. 6. There are now three thousand five hundred shekels of gold in the temple of God. 7. That gate is twelve cubits high. 8. He had twenty five manservants and nine maidservants.

SUPPLEMENTARY EXERCISE

Read the Fifth Chapter of Genesis, omitting verses 1, 2, 24, and 29. In addition to the forms וַיִּקְרָא (vs. 3), "and he called," and

וַיִּתְהַלֵּךְ (vs. 22), "and he walked," five irregular verb forms occur frequently:

וַיַּחֲיֵי, from חָיָה, "And (he) lived."

וַיִּהְיוּ, from הָיָה, "And (they) were."

וַיָּמָת, from מָוֹת, "And he died."

וַיּוֹלֵד, from יָלַד, "And he begat."

הוּא לֵידוֹ, from יָלַד, "He begat" (used in subordinate clauses).

CHAPTER XXIV

SPECIAL WORDS

A. Verbal Particles

1. This is a convenient group name for several words which, along with an earlier nominal or adverbial meaning, have frequently a partial verbal force. They definitely imply some form of the verb *to be*—a conjoined noun, or pronoun suffix (see below in 3), indicating that which we would use as the subject of the sentence.

a. **יֵשׁ** (Cst. **יֵשׁ** or **יֵשׁׁ**) originally meant “existence, being,” and its proper use is to assert existence in the abstract, “there is, there are”¹; e.g., **יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי**, (Ruth 3:12), “There is a kinsman nearer than I”; **הֲיֵשְׁכֶם בְּעַלֵּינוּ**, “Are ye our masters?” It may also be used with simple copulative force, giving more emphasis to the statement than does a plain nominal sentence; e.g., **יֵשְׁנוּ פֹה עִמָּנוּ**, “He is here with us.”

b. **אֵין** (Cst. **אֵין**) originally meant “nothingness, non-existence.” It became the negative parallel to **יֵשׁ**, meaning “there is not” (**לֹא יֵשׁ** is not used); e.g., **אֵין הַמֶּלֶךְ בְּיִשְׂרָאֵל**, (*lit.*, The nothingness of a king was in Israel)

¹ This is equivalent to the German *es gibt*, French *il y a*, or Greek *εἶμι* (the verb **הָיָה** being more nearly equivalent to *γενεσθαι*).

"There was no king in Israel"; הָאֵינְנָה לָהֶם, (*lit.*, Is the nothingness of it to them) "Don't they have it?"

c. עוֹד, properly "continuance, duration," used as an adverbial accusative, came to mean "yet, still"; e.g., הָעוֹד אָבִי חַי, (*lit.*, Is the continuance of my father living) "Is my father yet alive?"; הָלַךְ בְּעוֹדִנִי בְּבֵית, "He went while I was yet in the house" (*lit.*, in the duration of me being in the house).

d. הִנֵּה (also written הֵן) is an interjection meaning "Lo! Behold!"; e. g., הִנֵּנוּ בְיָדְךָ, "Behold, he is in thy hand." There are secondary forms of the first person suffixes, used only in a special idiom: הִנְנִי, "Here am I"; הִנְנוּ, "Here we are"¹.

2. The particle usually stands first in the sentence or clause. The time may be past, present, or future. In this chapter these words are used only in nominal sentences; verbal action after any of them is regularly expressed by the participle (Ch. XXXV, B, 3, b)².

3. Many of the suffixes used with these words are of special form, being made emphatic by the insertion of a ׁ; the inflection is:

^{*1} A pronoun is sometimes written in full after הִנֵּה, instead of as a suffix. Also, to these four words here given may be added some rarer words, such as אֵי, "Where?"; e.g., אֵי (Ex. 2:20), "Where is he?"

² So always after יֵשׁ and אֵין. But הִנֵּה is often used with simple interjectional force before a finite verb, and עוֹד similarly with simple adverbial force (in which case it may also mean "again").

	אין		עוד		הנה		יש
	Sing.	Plu.	Sing.	Plu.	Sing.	Plu.	Sing.
1c	אֵינִי	אֵינָנוּ	עוֹדֵנִי	עוֹדָנוּ	הֵנִי	הֵנָנוּ	
2m	אֵינְךָ	אֵינְכֶם	עוֹדְךָ	etc.	הֵנְךָ	etc.	יֵשְׁךָ
2f	אֵינְךָ	אֵינְכֶן	עוֹדְךָ		הֵנְךָ		
3m	אֵינּוּ	אֵינָם	עוֹדָנוּ		הֵנוּ		יֵשְׁנוּ
3f	אֵינָהּ	אֵינָן	עוֹדָנָהּ		הֵנָּה	2mp	יֵשְׁכֶם

B. Nouns Used as Prepositions

Most prepositions are really nouns in the construct state—the word we call the object being the conjoined noun. While many words so used have entirely lost the nominal idea, and may properly be called prepositions, some are still construed as nouns,—being used either in the construct with a conjoined noun as “object,” or with a pronoun suffix. The most common are:

1. **פָּנִים**, with a prefixed **ל** (*lit.*, to the face *of*), is used in the sense of “before, in front of”; e.g., **לְפָנֵי הַמֶּלֶךְ**, “in front of the king”; **לְפָנֶיךָ**, “before thee.”

2. **אַחֲרֵי** (*lit.*, the rear *of*¹), is used for “behind; after.” The pointing of the stem is invariable; e.g., **אַחֲרָיו**, “behind him”; **אַחֲרֵיכֶם**, “behind you.”

3. **תַּחַת** (*lit.*, the lower part *of*), is commonly used for

¹ This is an abstract plural. The singular, **אַחֵר**, occurs occasionally with a noun object, never with a pronoun suffix.

“under.” When a pronoun is its object, it takes, quite irregularly, plural-noun suffixes to the singular stem; e.g., תַּחְתָּיו, “under him.” This may also be used figuratively to mean “where he is”; and a second figurative meaning is “instead of, in place of.”

4. בֵּין (*lit.*, separation) is used for “between.” It has two peculiarities: it is used with *each* of its objects, and it takes a suffix of the singular-noun form when an object pronoun is singular but of the plural-noun form when the pronoun is plural; e.g., בֵּינוּ וּבֵינֵינוּ וּבֵין הַיָּם, “between him and us and the sea.”

VOCABULARY

אָדָם man, mankind	לֵבָב heart (plu. in לִבֹּת—)
בַּד separation; לְבַדִּי by myself, etc.	נְחֹשֶׁת (f) brass; copper
זֶרַע seed	עַמּוּד column; pillar
חֲכָמָה wisdom	שְׁבוּת (f) captivity; <i>coll.</i> , captives
יַיִן wine	שָׁקֶר (i) lie, falsehood; deceit
יָמִין (f) right hand	קֹדֶשׁ holy

EXERCISES

- (1) עוֹדֶם בְּשִׁבוּת בַּמִּגְדָּל בְּגִבְעָה בִּינִי וּבֵין הַגִּיאָה: (2) יֵשׁ נְבִיאִים קְדוֹשִׁים רַבִּים לִפְנֵי מֶלֶךְ יִשְׂרָאֵל: (3) אֵין מְקָנָה לָנוּ וְאֵין נְחֹשֶׁת בְּאַרְצֵנוּ: (4) הִנֵּנוּ בְּשִׁמְחָה כִּי יֵשׁנוּ פֶה לִימֵינוּ: (5) שָׂא לָנוּ לֵיָּן וְתַחְתּוֹ נָתַנוּ לָנוּ מַיִם: (6) הָאֵין

אֲחֲרֵינוּ בְּמִשְׁמַרְתּוֹ וְגַם סִפְרֵי חֻכְמָתָן: (7) הֵיטָשְׁכֶם עֲדֵי
 שְׁקָרִיו בְּעוֹדָנוּ שָׁם בְּתוֹכְכֶם: (8) הָאִסְרָתָּ אֹתוֹ לְבִדְדָּךְ
 תַּחֲתֶיךָ: (9) הִנֵּה יָפָה וּלְבָבָהּ קָשָׁה וְעוֹדֶנָּה נַעֲרָה:
 (10) יִשְׁמְדָה אַחַת לְכָל־הָעַמּוּדִים:

1. There is a spirit of falsehood in the heart of man.
2. He is still in captivity where he was, for there is no deliverance for him.
3. Behold we are before thee, O God, only the seed of thy people.
4. He is behind them by himself in our place.
5. While she was at his right hand he said to the messenger, "Here am I."
6. Is she not between you and your daughter?
7. Is there a God holier than ours and greater in wisdom?
8. They are not in front of the pillars of brass.

CHAPTER XXV

FURTHER USES OF THE CONSTRUCT

As indicated in Ch. XV, the construct state is used in stating various other relations besides possession. Below are listed all the more important constructions in which two words are so closely related in thought that the first takes the construct form.

1. Common "genitival" uses; i.e., in which the conjoined noun is equivalent to—

a. A *subjective* genitive of ownership (e.g., הַיֵּכָל הַמֶּלֶךְ, "the king's palace"), or of source (e.g., נִאֻם יְהוָה, "the oracle of Jehovah"), or of action (as with יָשׁ, etc.).

b. An *objective* genitive; e.g., חַמַּס אָחִיךָ (Obad. 10), "the violence to thy brother"; also with הִנֵּה.

c. A *partitive* genitive, as with מַעֲט, כָּל, etc.; also when the Cst. is an adjective used substantively, either in expressions like חֲכָמֵי הָעִיר, "the wise men of the city" (note 1, page 62), or in the circumlocution for the superlative (e. g., קָטוֹן בְּנָיו, "his youngest son"—note 1, page 63).

2. Uses generally known as *Epexegetical Genitives*; i.e., in which the conjoined noun in some special way describes or characterizes the Cst., and is—

a. Equivalent to a genitive of *material* or of *quality*;

e. g., כְּסָף, "vessels of silver"; דְּרָכֵי שָׁלוֹם, "paths of peace."

b. A substitute for an attributive adjective; e.g., בְּרִית עוֹלָם, "an everlasting, or continual, covenant"; שְׁנַת שְׁלֹשׁ, "the third year." The words אִישׁ and בֵּן are specially common in this usage; e.g., אִישׁ דְּבָרִים, "eloquent man"; and in expressions of age.

c. A statement of purpose; e.g., צֹאן טְבָחָה (Ps. 44:23), "sheep for slaughter."¹

d. A proper name; e.g., נְהַר־פָּרָת (Gen. 15:18), "the river Euphrates."

e. A loosely associated idea; e.g., מֵי־נֹחַ (Isa. 54:9), "the waters of Noah."

f. Used with an adjective or participle:

(1) In a descriptive sense; e.g., יְפֵה־תֹאֵר (Gen. 39:6), "beautiful of (i.e., in respect to) form."

(2) In statements of agency; e.g., הִלּוּמִי יַיִן (Isa. 28:1), "overcome of (i.e., by) wine."

(3) As a substitute for an accusative with a participle; e.g., מְאִירַת עֵינַיִם (Ps. 19:9), "enlightener of the eyes (or, enlightening . . .)."

3. By a very special idiom, a word defined by a prepositional phrase or a relative clause may take the construct state; e.g., יֹשְׁבֵי בְּאֶרֶץ (Isa. 9:1), "the dwellers in a land"; מְקוֹם אֲשֶׁר יָשָׁב, "the place where he dwelt"; בְּיוֹם דְּבַר יְהוָה (Ex. 6:28), "on the day that Jehovah spoke" (cf. note 2, page 81).

4. A pronoun suffix is in every respect analogous to a noun conjoined

¹ Cf. also בְּנֵי־מָוֶת (2 Sam. 12:5), "worthy to die."

to a construct; and, besides being a possessive, it may have practically any genitival use described above; e.g., **כָּל** and **חֲצִי** take *partitive* suffixes; an *objective genitive* suffix occurs in **חֲמָסִי** (Gen. 16:5), "the wrong against me"; a genitive of *purpose* occurs in a suffix in **יִשְׁלַח** (Ps. 20:3), "He will send thy help (i.e., help for thee)"; etc.¹

VOCABULARY

בָּשָׂר flesh	מֶצֶה unleavened; <i>plu. as sub.</i> , unleavened bread
זְרוֹעַ (f) arm; might, power	סָבִיב circuit; <i>Adv. Acc.</i> , <i>plus ל</i> , around, about
חַג feast (<i>5th decl.</i>)	עוֹלָם eternity
חַטָּאת (f) sin (<i>plu. חַטָּאוֹת</i>)	עָפָר dust
יּוֹבֵל jubilee	צָבָא host (<i>plu. in וְחַיִּים</i> —)
כְּבוֹד glory, honor, majesty	בְּעִבּוֹר on account of, for the sake of

EXERCISES

- (1) יֵצְאוּ אֲנָשֵׁי הַכְּבוֹד מִבֵּית הַמּוֹת: (2) אֵינָם לְשָׁלוֹם בִּי
 צְבָאוֹת אֲבִיָּהֶם סָבִיב לָהֶם: (3) בְּעוֹדְנוּ אִתְּכֶם בְּאַרְצוֹת
 אַחֲרוֹת כָּרְתוּ חֻקֵּי עֲבָדָיו אֶת־זְרוֹעַ אֲנָשֵׁי חַטָּאת: (4) עָשָׂה
 אֶת־כָּל־מַצּוֹת הַחֹג בְּעִיר יְרִיחוֹ: (5) יֵצְאוּ אֲנָשֵׁי שְׁקָרִים

¹ The noun having the suffix is practically a Cst., in form as well as in use. The vowel pointing has minor differences, for the pronoun fragment is usually so small, and is so very closely united with the noun, that it affects the pronunciation, and therefore the form, less than does a separate noun; after the *heavy* suffixes, however, the noun is always pointed exactly as in the Cst., for these greater additions have as strong an influence as a separate noun.

מִלִּפְנֵי שָׂרָם בְּעֶבֶר אֹפּוֹ: (6) הָנָם עֲדֵי עֲוֹנוֹ בְּשָׁנַת הַיּוֹבֵל:
 (7) קָשִׁי לִבִּי כִּהְיֵה בְּהִיבֹלְכֶם: (8) יִשְׁזָרֹעַ אֲשֶׁר גְּדוֹלָה
 מִזָּרֹעַ הַבָּשָׂר לְעוֹלָם: (9) תִּפְשָׂה אֶת־שָׁקֶל הַזֶּה־בִּמְעַפֵּר
 אַחֲרָיו: (10) הַיְּפוֹת פָּנִים בְּנוֹתֶיהָ אֲשֶׁר עָמְדוּ לְפָנֶיהָ:
 (11) עָמְדוּ כָּל־הַמַּטִּים לְפָנֶי הַנָּבִיא לְבִרְכַּת צָבָא מִחֲנָם:

1. Behold, we are only a few men (*say, men of number*), and their host is like the dust of the earth. 2. All the people kept (*שמר*) the feast of the unleavened bread before the Holy One of Israel. 3. Did they cut off the flesh of those honored men with their swords? 4. The priests gave a continual burnt-offering on account of the sins of our people. 5. There are tall men (*say, men of measure*) about him, and they are hard of heart. 6. My brother's strong men (*use only the adjective*) are behind him in the midst of their journey. 7. The sons of might heard the trumpets of jubilees in front of them. 8. A lying tongue said that that mighty miracle was not the greatest of his deeds.

PART FOUR
REGULAR VERBS, VERB
AND SENTENCE SYNTAX



CHAPTER XXVI

TENSE. THE IMPERFECT

A. Meaning of Tense

1. The basis of tense distinction in Hebrew is the *completeness or incompleteness of action*. The fundamental thought is not whether the action occurs in a time antecedent to, contemporaneous with, or subsequent to the present, but whether or not it is finished at the time referred to.

2. Since, then, the Hebrew has only these two time relations to state, there are only two tenses, called the Perfect and the Imperfect. *The Perfect indicates action or state as completed; the Imperfect indicates it as incomplete.*

3. It is to be specially noted, however, that the "completeness" of an action does not depend so much upon the degree of its actual accomplishment, but *on the writer's mental conception of it as finished or not*; and this may, or may not, coincide with actual facts. Hence, while the Perfect more commonly refers to past time, and the Imperfect to future time, either tense may refer to past, present, or future time¹.

¹ The tense names Preterite (or Past) and Future, sometimes used, are evidently both inaccurate and inadequate designations.

B. Use of the Tenses¹

1. The perfect tense.

a. As an indication of actually completed action, this may be the equivalent of the aorist, the pluperfect, or the present perfect; e.g., בָּנוּ אֶת-הַבַּיִת כַּאֲשֶׁר צִוָּה הַמֶּלֶךְ, "They *built* the house as the king *had* commanded, but he *has not* seen it."

b. In the freer use according to the writer's conceptual viewpoint, it may stand for an imperfect, a simple present, or a future perfect; e.g., כֹּה אָמַר הַמֶּלֶךְ יָכֻלוּ, "Thus *saith* the king, 'They *were able* to discover our plans, and therefore the place *will have been* fortified.'"

2. The Imperfect tense.

a. This may indicate simple action in either the present or the future; e.g., יִשְׁפֹּט אֶתְכֶם יְהוָה כִּי יִרְאֶה עַל-הַלֵּב, "Jehovah *will judge* you, for He *looks* upon the heart."

b. It also may express continued or repeated action at any time; e.g., יִבְעַר הַבַּיִת, "The house *is burning*"; יִסְפֹּר אֶת-מִצְוֹתַי, "He *kept declaring* my commands."

c. It is regularly used after certain particles and conjunctions; e.g., פֶּן, לְמַעַן, and (usually) טָרֵם.

¹ A more comprehensive classification of the uses of the tenses is given in the Appendix, Ch. LVI. See Ps. 10:11 for a remarkable example of variety in the rendering of Perfects.

C. Form of the Imperfect

	Singular	Plural
3m	יִקְטֹל	יִקְטְלוּ
3f	תִּקְטֹל	תִּקְטְלֶנָּה
2m	תִּקְטֹל	תִּקְטְלוּ
2f	תִּקְטְלִי	תִּקְטְלֶנָּה
1c	אֶקְטֹל	נִקְטֹל

1. Note that this inflection, in contrast to that of the Perfect, is accomplished principally by means of preformatives (but, like the affirmatives of the Perfect, these are chiefly fragments of the personal pronouns).

2. The Shewa under the first root letter is silent; so the second, if a Beghadhkephath, takes D.L. For the use of Segol rather than Hireq as preformative vowel in the first singular, compare Ch. V, D, 3.

VOCABULARY

אָז then	לְכֹן	} therefore
אֵיךְ where?	עַל־כֵּן	
אֵיךְ how?	לְמַעַן	in order that
אֲדַם only; wholly	עַד־אֲשֶׁר	until
בְּמִטָּה (less commonly טָרָם) before	עַד־מָתִי	how long?
יַחְדָּם together	פֶּן	lest, so that not

EXERCISES

(1) עַד־מָתִי לֹא יִשְׁמְעוּ לִי: (2) עַל־כֵּן עָבַדְתִּי בְּבֵיתוֹ
 לְמַעַן יִזְכֹּר אֶת־מַלְאכְתִּי הַטּוֹבָה: (3) הָלַכְוּ אֶל־בֵּיתָם
 בְּטָרֶם נִתְּפֹשׁ אַתֶּם: (4) לָכֵן יִמְלְכוּ עַל־הָעָרִים הָאֵלֶּה
 עַד־אֲשֶׁר שְׁמַעְנוּ לָהֶם: (5) לֹא יֵצְאוּ מִשָּׁם יַחְדָּו פֶּן תִּשְׁמְעוּ
 אַתֶּם: (6) אֲזִי תִזְכֹּר בֵּת רַעְנוּ אֶת־כְּבוֹד הַמַּלְחָמוֹת אֲשֶׁר
 אֵלֵיהֶן יֵצְא מִמֶּנָּה: (7) אֵיךְ תִּשְׁלַחִי אֶת־שְׁלִלְךָ אֶל־אֲדוֹנֶיךָ
 בְּחֹצֵר הַחִיצוֹן: (8) אֵיךְ אֶתְּפֹשׁ אֶת־עַדֵּיהֶם: (9) אֵךְ
 תִּשְׁכְּחוּ אֹתִי אַחֲר־יֶאֱשֶׁר שְׁמַעְתֶּם אֹתִי: (10) הַשְׁלַחְתֶּן־לּוֹ
 בְּרָכוֹת לְמַעַן תִּכְרַתְנָה אֶת־הַבְּרִית אִתּוֹ:

1. Now I will seize the prince, but how long will I rule
 over the people of his kingdom? 2. Therefore our prophet
 did not say a word until we had gone as far as his house.
 3. Then they sat down there together so that they might
 make the covenant. 4. Oh women, why did ye not
 hearken to me before ye seized him? 5. The prince was
 cutting off the heads of his evil servants. 6. How will
 they hear your commands? 7. They did not ask for his
 good-will, lest he should remember only their counsels of
 iniquity. 8. Where did they dwell after they had gone
 out thence?

CHAPTER XXVII

VOICE

A. Primary Meanings and Forms of the Voices

1. *Voice* is a term of wide signification in Hebrew, including various special qualities of action. The Hebrew verb has, or can have, seven voices¹: a *simple active* voice (already given), and *its passive*; a voice denoting *intensity* of action, and *its passive*; one indicating a *causative* influence on action, and *its passive*; and a *reflexive*².

This remarkable manipulation of the verb is based on the fact that the *radicals*, as the three consonants of a verb stem are called, signify a generic root idea; and this consonantal root can be variously vocalized, augmented with prefixes, etc., to express the several modifications of thought³.

¹ There are very few good examples of all voices of a verb in use; see in lexicon בָּקַע, גָּלָה, יָדַע, יָלַד. Out of 280 of the most common verbs, as listed by Harper, 250 occur in Qal a total of approximately 32,000 times; 160 in Ni. 2,570 times; 150 in Pi. 4,670 times; 75 in Pu. 330 times; 170 in Hi. 6,400 times; 60 in Ho. 280 times; and 95 in Hithp. 550 times.

² For traces of such specialized forms in English, compare the force of certain prefixes, suffixes, and variations of vowels in related verbs; e.g., *bedeck* and *reassure*, intensives of *deck* and *assure*; *stabilize*, *lay*, and *fell*, causatives of *be stable*, *lie*, and *fall*.

³ These various forms are sometimes called the *conjugations* of the verb. Verbs are usually listed in the lexicon in the simplest form, 3ms Perf. Qal; sometimes as an unpointed stem.

2. The voices, except the first, are named from the form which the verb **פָּעַל** has in the 3ms Perf. of each, as follows¹:

In the 3ms Perf. of the	the form of פָּעַל is	hence the voice is called	Forms of קָטַל ²
Simple active	פָּעַל	Qal ³	קָטַל
Simple passive	נִפְעַל	Niph'al	נִקְטַל
Intensive active	פִּעַל	Pi'el	קִטַּל
Intensive passive	פִּעַל	Pu'al	קִטַּל
Causative active	הִפְעִיל	Hiph'il	הִקְטִיל
Causative passive	הִפְעַל	Hoph'al	הִקְטַל
Reflexive <i>did for himself</i>	הִתְפַּעֵל	Hithpa'el	הִתְקַטַּל

3. To form the respective voices (3ms Perf.) of any regular verb, the preformatives and vowel pointings

¹ The use of this verb is quite arbitrary, but nearly universal; sometimes the forms of **קָטַל** are used, on account of the D.F.

² If all these forms actually occurred, their probable meanings would be: *Qal*, he killed; *Ni.*, he was killed; *Pi.*, he slaughtered (i.e., brutally or wholesale), or assassinated; *Pu.*, he was slaughtered, etc.; *Hi.*, he incited to murder, or hired assassins; *Ho.*, he was caused or hired to kill; *Hith.*, he committed suicide.

³ This name is a Hebrew adjective meaning "light"—used in reference to the simplicity of the voice in meaning and form.

shown above with קטל are used¹; note especially the use of *D.F. in the middle radical of Piel, Pual, and Hithpael*² (an important point which does not appear in פעל on account of the guttural).

B. Special Voice Uses

The voices sometimes have other meanings besides the principal ones described above.

1. The Niphal often has a reflexive meaning, like the Hithpael³; e.g., טמא, "to be unclean"; Ni., "to defile oneself." Sometimes, also, it is the equivalent of the Greek *Middle*; e.g., ראה, "to see"; Ni., "to appear."

2. The Niphal, as the main passive voice, is sometimes used in place of a Pual or Hophal for the passive of a Piel or Hiphil; so, e.g., in מלט and שמד. But unless specially stated, each voice has its own proper passive. After any passive the agent may be expressed by one of the prepositions ל, מן, or ב.

3. The Piel often has the causative meaning that properly belongs to Hiphil; e.g., טמא in Pi. means "to pollute."

4. A verb is often used in Piel or Hiphil in exactly the same sense as in Qal; e.g., נגרש, Q. and Pi., "to drive out"; תמם, Q. and Hi., "to complete, finish." On the other hand, the meaning may be quite remote from that of Qal; e.g., קטא, "to sin"; Pi., "to atone."

*5. The Piel sometimes, and the Hiphil more frequently, is used to

¹ Also, the Shewas are all silent; so the following letter, if Be-ghadhkhephath, takes D.L.; e.g., Ni. of תפש is תפש.

² Because of the similarity of formation, Hithpael is often called an intensive voice.

³ Indeed, this was probably the primary meaning, from which the passive use was evolved.

form a verbal idea from a nominal—i.e., to “turn a noun thought into action”; e.g., from עָפָר is formed עָפַר, “to dust”; and from אָזן comes הָאָזִין, “to give ear, hear.” This is called the *denominative* use¹.

*6. The Hithpael is sometimes used in a reciprocal sense; e.g., הִתְרָאָה, “They looked at one another.” Also, it may convey the idea of pretended action, as in playing a part; e.g., הִתְאָבֵל (2 Sam. 14:2), “Feign thyself a mourner.”

VOCABULARY

דָּבַר	Pi., speak; Hith. or Ni., converse	פָּקַד	visit, charge; Hi., appoint, set over; make overseer
זָכַר	Hi., bring to remembrance, commemorate, make mention of; record; celebrate	קָרַב	draw near, approach; Hi., bring near; offer (gifts)
מָלַט	Pi., deliver; Ni., be delivered; escape	שָׁלַךְ	Hi., cast, throw
מָלַךְ	be <i>or</i> become king; Hi., make king; crown	שָׁמַר	keep, observe; watch, guard; Ni., beware, take heed; refrain
סָפַר	count; Pi., narrate, declare; recount		

EXERCISES

- (1) מָלַט אֹתָהּ מִהַחֲצֵר פֶּן יִפְקְדוּ אֶת־עֲוֹנָהּ עָלֶיהָ:
 (2) דָּבַר הַנָּאִם מִלְּבָבָךְ וְלֹא לִישׁוּעָתָם: (3) הִשְׁלִיךְ אֶת־חֲצִי
 בְּגָדֵיהֶם לְאֲדָמָה בְּטָרֶם יִקְרְבוּ אֶל־אֹהֶלָם: (4) לֹא נִסְפָּר
 מִסֵּפֶר מְשֻׁפָּחוֹת בְּנֵי־יִשְׂרָאֵל: (5) הִזְכֵּר חֵיל גְּבוּרָתוֹ הַיִּשְׁרָיִם

¹ A similar result is achieved in English by certain prefixes and suffixes; e.g., accredit, beautify, belittle, lengthen, luxuriate, victimize.

אַחֲרֵי־אֲשֶׁר שָׁמְרוּ אֶת־הַיְכָלוֹ: (6) נִשְׁאֵל דָּבָר קָשֶׁה
 מִשְׁבֹּטָה: (7) הִפְקִיד אֶת־בָּנָיו עַל־מַעַשְׂר מְדִינָתָם:
 (8) נִשְׁמַר מִפְּשָׁעֵי הַתּוֹרָה אַחֲרֵי־אֲשֶׁר סָפַר־לוֹ מִשְׁפָּט
 הָרָשָׁעִים: (9) הִפְקִד הָשָׁר הַזֶּה עַל־מַחֲנֶה מְלָכָתוֹ:
 (10) סָפַר לְנִשְׂאֵי הַתָּמִים אֶת־חֵיל שְׁבָטָיו וְאֶת־תַּפְאֲרָתָם
 בְּמִלְחָמָה אֲשֶׁר־בָּה נִמְלֹט מִמַּחֲשָׁבוֹת צָרוֹ:

1. We did not observe the commands until he brought them to remembrance.
2. A wise word was spoken by the stranger whose master was made king.
3. He took heed lest they should count all his sins.
4. He brought his children near to the prophet after he declared Jehovah's laws.
5. He delivered from death the remnant of their (f) tribe over which he had been appointed by his king.
6. He made his first-born king over half the nation.
7. Our book was sent to the wisest men of your city.
8. Did he cast his sword upon your table?

Handwritten signature or initials

CHAPTER XXVIII

FULL INFLECTION OF THE TENSES

A. Skeleton Paradigm

	Qal	Ni.	Pi.	Pu.	Hi.	Ho.	Hith.
Perf.							
3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטִיל	הִתְקַטַּל
2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	etc.	הִקְטַלְתָּ	etc.	הִתְקַטַּלְתָּ
3cp	קָטְלוּ	נִקְטְלוּ	קָטְלוּ		הִקְטִילוּ		הִתְקַטְּלוּ
Impf.							
3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	etc.	אֶקְטִיל	etc.	etc.
3fp	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה		תִּקְטְלֶנָּה		

B. General Principles of Verb Inflection

1. *Vowel affirmatives*, i. e., those beginning with a vowel sound, are preceded by vocal Shewa under the second radical in all voices except Hiphil—where the Long Hireq remains before all vowel endings.¹

2. The accent, in general, is on the syllable containing the second radical; e. g., יִקְטִילוּ, קָטַלְתָּ. But it is on the ultima—

a. When the second radical has Shewa; e.g., נִקְטְלֶנָּה.²

¹ All consonantal affirmatives are of course preceded by silent Shewa under the last radical.

² The vowel under the first radical, if long, receives Metheg; e.g., Pf. Qal, יִקְטְלוּ; Impf. Ni., יִקְטְלוּ.

b. With the heavy second plural affirmatives in the Perf.; e.g., קָטַלְתֶּם. (In Qal this of course results in the shortening of the tone-long Qamets in the first syllable to Shewa; e.g., קָטַלְתֶּם).

3. The affirmatives in all the voices are the same as in Qal; so also are the consonants of the preformatives in the Impf.

4. When the last radical of the verb is the same as the first letter of an affirmative, it is written with a D.F. instead of being repeated; e.g., נָתַנּוּ for נָתַנּוּ, and בָּרַחַתָּ for בָּרַחַתָּ (but a ט does not thus assimilate; e.g., מִלֻּטָּתִי).

5. The stems of verbs, as of nouns, frequently retain primitive vowel pointings in the inflected and derived forms.

a. The vowel under the second radical in both tenses of all voices (except Impf. Qal) was originally Pathah. The present vowels of the 3ms probably were developed simply to secure some variety of sound in the leading forms; the Pathah remains before all consonantal affirmatives except in Impf. Piel and Hiphil (and sometimes Hithpaël), where Tsere is used.

b. In Piel, Pathah originally stood under the first radical; e.g., קָטַל, יִקְטַל (see below in C). And the preformative of Hiphil originally had Pathah—Perf., הִקְטַל.

c. In some forms of Niphal, a ה originally stood before the נ (see below in C, 1, b).

C. Deriving the Imperfect

1. The preformative י, which was attached to the voice-stem to form the 3ms Impf.¹, had vocal Shewa in the

¹ The other persons were similarly formed, and each preformative

ground-forms (except in Qal); this remained in Piel (יִקְטֹל) and Pual, but elsewhere was changed.

a. In Hi., Ho., and Hith., the voice preformative ה was elided and the י took the vowel which this had in place of its own Shewa¹; e.g., יִהְיֶה became יִקְטֹל, etc.

b. In the ground-form of Ni., יִהְיֶה, the ה was assimilated, the ה elided, and the vowels lengthened, giving יִקְטֹל.

2. The vowel pointings of the stems are in some cases closer to those of the primitive forms than is the case in the Perfect. Note especially the primitive Pathah under the first radical in Pi. and under the preformative in Hi. (B, 5, b, above), in contrast to the Hireq in the Perfect of each.

D. Special Notes

1. In the intensives of בָּקַשׁ and some other words, D.F. is dropped when the letter has vocal Shewa (Ch. IV, A, 2, b); e.g., בִּקְשׁוּ for בָּקְשׁוּ.

2. The preformative of Hith. is modified in two cases:

a. When the first radical is a sibilant (ס, צ, ש), it and the ה of the preformative change places (doubtless in order to facilitate pronunciation); e.g., שָׁמַר, Hith. הִשְׁמַר. And when the first radical is צ, a further change occurs, ה becoming ט; e.g., הִצְטַדַּק, הִצְטַדַּק.

b. When the first radical is ד, ט, or ת, the ה of the preformative is pointed just as the י is (except that ט has Segol instead of Hireq, and Hateph Pathah instead of simple Shewa).

¹ The ה, being a weak letter, easily drops out; cf. the similar process with the article after ב, כ, and ל.

is assimilated into it and represented by D.F.; e.g., הַטָּהֵר, הַנִּבְּר, יְהִי תִמָּם.

3. There is a secondary form of Pi. which has the primitive Pathah in the second syllable in the Perf.; so, e.g., in קָדַשׁ, שָׁלַם, and some weak verbs. Also, there are three verbs which have final Segol in the Perf.: כָּפַר, דָּבַר, and כָּבַס. In the Impf. all these verbs usually have the regular Tsere.

*4. A secondary form of Hophal, with Qibbuts under the preformative, occurs in a few regular verbs and certain classes of irregulars.

*5. Thruout the Pentateuch the Fem. Plu. Impf. is written without the ה; e.g., תִּקְטְלוּ. And the 2ms Perf. is sometimes written תָּה—.

*6. A *paragogic* Nun is frequently added to the Masc. Plu. Impf., especially when the word is emphatic; e.g., יִקְטְלוּן.

VOCABULARY

בָּקַשׁ	Pi., search, search for, seek after; inquire of (Jehovah)	Hith., purify or sanctify oneself
סָתַר	Hi., hide, conceal; Ni., be hid; hide oneself (so also Hith.)	רָחַק bedistant; Hi., remove
צָדַק	be just, righteous; Hi. (also Pi.), justify, make righteous; Hith., justify oneself	שָׁכַל Hi., be wise, act wisely; make wise
קָדַשׁ	be pure, holy; Ni., be sanctified; Pi. (also Hi.), sanctify, consecrate; keep holy;	שָׁלַם be whole; be at peace; Pi., make whole; perform (vows); recompense; Hi., make peace
		נָדַר vow
		עָרַב evening

*1 This also occurs occasionally before כ or נ; e.g., הַנִּבְּא, and even before י or ש (in place of transposition); e.g., הַשְּׁמִים.

EXERCISES

(1) נִסְתָּרוּ נְבִיאֵי יְהוָה בְּהָרִים: (2) הִתְקַדְּשָׁה אַחֲרֵי־
 אֲשֶׁר דָּבַר לָהּ: (3) הִצְדַּקְנוּ אֹתוֹ לְאָבִיו עַל־הַנְּדָרִים אֲשֶׁר
 לֹא שָׁלַם לַיהוָה: (4) הֲלֹא בִקְשָׁתָּ אֶת־דָּם הַשְּׁבוּת מִיָּד
 הַכֹּהֵן: (5) הִהַשְׁכַּלְתָּם כִּי לֹא קִדְשַׁתֶּם אֶת־הַשַּׁבָּת וְאֹז
 הִצַּטְדַּקְתֶּם:

(6) אֶקְרִיב אֹתְךָ לִימִין מִלְּכַתְּךָ: (7) אֵיךְ תִּשְׁלַם אֶת־
 נְדָרְךָ אֲשֶׁר־בּוֹ אָסַרְוּ אֹתְךָ: (8) הִמְרַחֲקָנָה נְשֵׁי הַנְּעָרִים
 אֶת־מוֹקְשֵׁיהֶם אֲשֶׁר הִסְתִּירוּ הַיּוֹם בַּשָּׂפָת הַנִּהָר: (9) לֹא
 יִלְקָחוּ אֲנָשִׁי מִלַּחֲמֵתָנוּ מִמָּלֶאכֶתָם בְּטָרֶם נִשְׁלִים: (10) לֹא
 תִּמְלֹט כִּי לֹא תִשְׁכַּחֲנָה חֲטָאוֹתֶיהָ:

1. The old men sanctified themselves after they removed his abominations. 2. Why did not the prophets inquire of Jehovah this evening? 3. Thou (f) hast performed thy vows, and therefore I have justified thee. 4. Ye were cut off from your friends, but were not removed from your house.

5. Wilt thou hide me, O maiden, until they make peace? 6. Ye were acting wisely before your friends. 7. We are hidden here so that we may escape from the judgment of their congregation. 8. How will she perform her vows before she is sanctified?

SUPPLEMENTARY VOCABULARY

אוֹת (f) sign

מִגְרֵשׁ pasture

אֱמֶת (f) truth

צָפוֹן north

דַּעַת (f) knowledge

קֶדֶם east

חֹשֶׁךְ darkness

קָהָל congregation

כֹּחַ strength

SUPPLEMENTARY EXERCISES

(1) הִהַסְתַּתְּרָה עִמָּךְ תַּחַת הַצּוּר: (2) הִסְתַּרְתִּי אֶת־אִפִּי
מִמֶּנָּה: (3) הִבְקַשְׁתָּם אֶת־מוֹתוֹ אַחֲר־יֵאָשֶׁר הִשְׁלַמְתָּם אֹתוֹ:
(4) נִמְלָטוּ צְבָאוֹת אִי־בֵיהֶם נִגְבָּה: (5) הִזְכַּרְתִּי אֶת־הַנְּדָרִים
אֲשֶׁר עָלִיו:

(6) הִרְחִיקוּ כָּל־אֲנָשֵׁי הַקָּהָל אֶת־תּוֹעֲבֵיהֶם וְעַתָּה
יִקְדְּשׁוּ: (7) הִתְקַרְבִּי לְבַעְלִי לְמַעַן נִשְׁלִים: (8) יִנָּתֶן הָאוֹר
לְעַמִּים אֲשֶׁר בַּחֹשֶׁךְ: (9) הָאִסְתִּיר אֶת־פָּרוֹ בָּעֵצִים בְּתוֹךְ
הַמִּגְרֵשׁ: (10) תִּשְׁכִּילוּ אֶת־יִלְדֵיכֶם אִם תִּזְכְּרוּ אֵלֵיהֶם
אֶת־הַתּוֹרוֹת הָאֵלֶּה:

1. We hid the bones of his ram under our tent.
2. That evening all the servants were sanctified, and in the morning they were brought near to the altar.
3. Have ye searched for the men with whom the daughter of your delight spoke?
4. Did I act wisely after we made peace?

5. We are seeking for knowledge of the tribes of the north and east. 6. If thou wilt make mention of this sign, thou wilt escape in the darkness. 7. We were recounting the number of his strong hills (*say*, hills of his strength). 8. Ye have not concealed the truth, and therefore ye shall be justified by your congregation.

CHAPTER XXIX

THE IMPERATIVE

A. Forms

1. Skeleton Paradigm.

	Qal	Ni.	Pi.	Hi.	Hith.
2ms	קָטַל	הִקְטִיל	קָטַל	הִקְטִיל	הִתְקַטֵּל
2mp	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	הִקְטִילוּ	הִתְקַטְּלוּ
Coh	קָטְלָה	הִקְטִילָה	קָטְלָה	הִקְטִילָה	הִתְקַטְּלָה

2. The Impv., 2ms, is formed by dropping the preformative of the Impf., and restoring ה in the forms from which it was elided¹; also, in Hi., Long Hireq is changed to Tsere.

a. The Shewa left under the first radical in Qal is of course vocal.

b. Pu. and Ho. Impv. do not occur in strong verbs.

3. The inflectional forms closely correspond to those in the second person of the Impf., the affirmatives being the same and the vowel changes in the stem usually so. However—

a. When the vowel affirmatives are added to Qal,

*¹ More strictly, the Impv. is like the Inf. (Ch. XXXIV), and the Impf. is formed from this by attaching the preformatives.

two Shewas are thrown together; the first heightens to Hireq.

b. When vowel affirmatives are added to Hi., the final Tsere gives way to the characteristic Long Hireq.

4. A special form of the 2ms, called the *Cohortative Imperative*, is made by adding the ending הִי—. Note that in Qal the Shewa under the first radical heightens not to Hireq, but to Qamets¹ Hatuph — presumably out of a desire to retain an *o* sound¹.

B. Syntax

1. The Impv. is used only in giving positive commands; for prohibitions, see next Chapter.

2. The Cohortative Impv. may either give a less brusque tone to the command, or add more insistence, according to the context. The note of entreaty may commonly be expressed in English by adding "now"; e.g., הִשְׁקִיפָה מִן הַשָּׁמַיִם (Dt. 26:15), "Look down now from heaven"².

3. The particle נָא, "prithee," is frequently joined to the simple or cohortative Impv.

¹ The קָטְלָה of the 3fs Perf. is distinguished from this קָטְלָה by the Metheg.

² Note three different uses of our word "now:" (1) temporal—Hebrew עַתָּה; (2) to add a note of entreaty, as here; (3) to introduce a statement of incidental detail (as, e.g., in Num. 12:3; Dan. 6:10)—for which, in Hebrew, see Ch. XXXII, B.

VOCABULARY

דָּרַשׁ	seek (Jehovah); re- quire, seek from; in- quire, ask	שָׁפַךְ	pour out
כָּפַר	Pi., cover; expiate, atone for; forgive	דָּבָר	pestilence
לָחַם	Ni., fight, wage war (ב, against)	נַחֲלָה	inheritance
רָדַף	pursue	פָּרָשׁ	horseman (<i>first—fixed</i>)
שָׂרַף	burn	רֶכֶב	(i) chariot
שָׂאֵר	Hi., leave, let remain; Ni., be left, remain	רָעָב	famine

EXERCISES

- (1) פָּקְדָה־נָּא אֹתִי וְכִפְּרָה אֶת־פְּשָׁעֵי: (2) הִשְׁאֲרֵנָּא לָנוּ
אֶת־נַחֲלָתֵנוּ בְּשָׁלוֹם: (3) הִלַּחֲמוּ בְּרִבְיָהֶם וְשִׁפְכוּ אֶת־דָּמָם
פָּרְשֵׁיהֶם: (4) הִסְתַּתְּרֵנָּה כַּמַּחֲשָׁבֶתָהּ בְּעֵמֶק הַהוּא אֲשֶׁר
לֹא יִרְדָּף אֶתְכֶן הַנָּשִׂיא שָׁמָּה: (5) הִרְחִיקָה אֶת־הַדָּבָר
הַגָּדוֹל הַזֶּה מִמֶּנּוּ פֶּן יִשְׂאֵר רַק חֲצִי גֻיֵּינוּ: (6) הִשְׁמַר־לָךְ
פֶּן יִפְקְדוּ כָּל־חֲטָאוֹתֶיךָ עָלֶיךָ: (7) רַדְּפֵנָּה שָׁלוֹם עִם
אֲנָשֵׁי קִצִּירְכֶּן: (8) בִּקְשׁוּ אֶת־מִזְבַּח הָאֱלֹהִים הַנִּעְרָרִים:
(9) דַּבְּרִי־נָּא אֶת־נְאֻם יְהוָה: (10) דַּרְשׁוּ אֶת־יְהוָה בְּעוֹדְכֶם
פֹּה:

1. Seek ye Jehovah, for He has come near unto you.
2. Atone for your elder's transgressions, ye attendants of his.
3. Fight, O prince, against those horsemen, pursue them to the hills.
4. Leave my chariots, I pray thee,

near this tower. 5. Sanctify yourselves, O daughters of Israel, on account of this famine. 6. Deliver us, O God, from this pestilence. 7. Pour out thy spirit upon us, O God. 8. Hide your chariot from the enemies of your king, lest they burn it.

CHAPTER XXX

JUSSIVE AND COHORTATIVE

A. Modal Forms

1. Hebrew has only a partially developed system of moods. There are two special modifications of the Impf. which regularly express certain modal ideas¹: the Jussive, used only in the second and third persons; and the Cohortative, used only in the first person².

2. To express the Jussive³ idea, the Impf. was spoken quickly, with a tone of decision; this gave rise, in some cases, to distinct, shortened forms.

a. In the 3ms, 3fs, and 2ms Hi. of all verbs, the Long Hireq was replaced by Tsere (just as in the Impv.); e.g., יְשַׁלֵּם, "Let him make peace."

b. But in all other voices of the strong verb, and always in forms with affirmatives, the Jussive is identical in form with the simple Impf.⁴; the context must decide the use.

¹ The Perfect, in all voices, indicating completed action, is practically excluded from any modal usages.

^{*2} Rarely the Jussive occurs in the first person and the Cohortative in the other persons.

³ From Latin *jussum*, supine of *jubeo*, "to order."

⁴ Some weak verbs have special Jussive forms in these other voices; see Chs. XLIII, C, 1; L, B, 1.

3. The Cohortative is formed by adding to the first person Impf. the hortatory ending ה־; e. g., אֶקְטֹלָה "Let me kill"; נִשְׁלִיכָהּ, "Let us throw."

B. Syntax

1. These modal forms have their own special negative—**לֹא**; **אַל** is not used with them (cf. the $\mu\eta$ and $o\upsilon$ in Greek). When the particle **נָא** is used in a negative sentence, it is usually joined to the **אַל**.

2. The principal uses of the Jussive include:

a. Commands given in the third person; e.g., יְהִי אוֹר (Gen. 1:3), "Let there be light"; תִּכְבֵּד הָעֲבוּדָה עַל הָאֲנָשִׁים (Ex. 5:9), "Let the work be made heavy upon the men."

b. Exhortations or suggestions; e.g., תִּגַּל הָאָרֶץ (1 Chron. 16:31), "Let the earth rejoice"; יִפְקֹד פְּקָדִים (Gen. 41:34), "Let him appoint overseers."

c. Entreaty, including simple wishes or prayers and blessings or imprecations; e.g., אַל יַחַר אַפֶּךָ (Gen. 44:18), "Let not thine anger burn."

d. Prohibitions (a substitute for a negative Impv.); e.g., אַל תִּקְרַב הֵלֶם (Ex. 3:5), "Do not draw nigh hither."¹

3. The Cohortative is in large measure the counterpart of the Jussive for the first person.

¹ Sometimes, however, the simple Impf. with **לֹא** is used. This is properly an emphatic declaration, to which absolute agreement is expected, rather than a dissuasive warning, and is practically confined to formal commands from Deity; e.g., לֹא תִרְצַח (Dt. 5:17), "Thou shalt not kill."

a. Thus it is used to ask permission or make other entreaty, or to state a wish, purpose, or resolution; also for self-encouragement, or exhortation; e.g., **אֶעֱבְדָהּ-נָא** **בְּאַרְצָךְ** (Jg. 11:17), "Let me, I pray thee, pass through thy land"; **נִלְכָּה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים** (Dt. 13:14), "Let us go and serve other gods."

b. It can also express determination or assuredness of statement (equal to our *I will* as vs. *I shall*); e.g., **וְאֶנְדֹּלָה שְׁמִיךְ** (Gen. 12:2), "And I will make thy name great."

4. The Jussive and Cohortative are the equivalents of practically any English verb with *let*—whether that "let" be simply an auxiliary verb, as in "Let the earth rejoice," or an independent verb equal to "permit," as in "Let me pass through." Note that in all cases the subject is the following noun or pronoun (as in Latin, Greek, etc.), and not an understood "you" as in the English idiom with "let."

5. These forms are also used in certain instances without conveying any modal idea; see next chapter.

VOCABULARY

כָּתַב write	עָבַר the region beyond;
מָשַׁל rule, have dominion (ב , over)	אֶל-עָבַר across, beyond (<i>of motion</i>);
פָּרַשׁ spread, spread out	בְּעֵבֶר id. (<i>of location</i>)
שָׁבַר break	רֵאשִׁית (f) beginning; first- fruits
תָּקַע strike, drive; pitch (tent); blow (trumpet)	גַּם also
חָרַפָּה reproach	הֵנָּה hither

EXERCISES

- (1) אֵל תִּשְׁבְּרוּ אֶת־מִצּוֹתַי פֶּן בָּאִפִּי אֶךְ תִּבְלְעוּ:
 (2) נִכְתְּבָה סֵפֶר גְּדוֹל מְזוֹה: (3) יִקְרַב הָנָּה לְבִדּוֹ אֶת־
 הָאֲבָנִים הַהֵנָּה מֵעֵבֶר הַנֶּחֱל: (4) אֶל־תִּזְכֹּר זֹאת לְזִקְנִים:
 (5) יִפְרֹשְׁנָא אֶת־אֶהֱלִיָּהֶם וַיִּתְּקֵעוּ אֹתָם בְּקִצֵּה מִגְרָשָׁם:
 (6) אֵל יִשְׁלַךְ חֶרֶפוֹת עָלֵינוּ: (7) אֲשַׁמְרָה גַּם אֶת־חֲגִירֵאשִׁית:
 (8) יִרְדֹּף רֵעַ אֶת־דֶּרֶכְךָ וַיִּמְשַׁל רָעַב בְּמִשְׁכָּנְךָ וְאֵל יִשְׁאָר־
 לְךָ שִׁקְלֵאֶחָד: (9) אֶל־נָא יִזְכְּרוּ שְׁקָרִיו עָלָיו: (10) תִּלְחֹם־
 נָא אֶשְׁתּוֹ לְבִכּוּרָה:

1. Let these laws concerning the first-fruits be written in those books. 2. Do not thou have dominion over our land. 3. Let us spread out our garments before them. 4. Let the priests blow the trumpet for the beginning of our feast. 5. Let them not escape hither from his kingdom. 6. Let me, I pray thee, break their swords and burn their chariots. 7. Let her also hide our gold beyond that river. 8. Let him remove our reproach from upon us.

CHAPTER XXXI

WAW CONSECUTIVE

A. Meaning and Use

1. In expressing time relations, Hebrew is handicapped by its limited tense system and the paucity of subordinate clauses. The simple verbal forms have therefore been supplemented by two special constructions: one to indicate consecutive events, as explained in this chapter; and another to indicate antecedent or attendant circumstances (which must of course be differentiated from the main narrative), as explained in Ch. XXXII, B.

2. The construction used in a *simple past series* is to be explained on the principle that the use of the Hebrew tenses is largely a matter of the point of view (Ch. XXVI, A, 3). Here the view-point regularly adopted is that of the first action in the series,—the other actions then being only in process or prospect of accomplishment, and so not completed. Hence, while the first verb takes the Perf., each subsequent action is expressed by a verb in the *Imperfect tense*, joined by the conjunction ׀ to the preceding verb; e.g., יֵצְאוּ וַיִּשְׁמְעוּ אֹתוֹ וַיִּשְׂמְחוּ, "They went out and heard him and rejoiced."

a. The conjunction in this usage, which is called "Waw Consecutive with the Impf.," is always *pointed like the*

article—i.e., ordinarily with Pathah followed by D.F. (the D.F. being omitted, however, from the ך of the third Masc. Pi. and Pu.—Ch. IV, A, 2, b), with Qamets before ך.

b. An Impf. with Waw Consec. is therefore always equal to a Perf.; and it is always used instead of a Perf. for the second and all succeeding verbs in a series of past actions (unless the series be interrupted; see below in 4).

3. The construction used in a simple future series closely corresponds, in a formal way, to that just described for a past series. The first verb is of course in the Impf.; but each subsequent verb is regularly placed in the *Perfect tense*, joined to the preceding one by a ׁ pointed with simple Shewa (or one of the other forms described in Ch. IX, B)¹; e.g., יִזְכֹּר אַתֶּם וְהֵלֵךְ וְדַבֵּר לָהֶם, “He will remember them and will go and speak to them.” A Perf. with such a Waw Consec. is therefore always equal to an Impf.; and it is always used instead of an Impf. for the second and all succeeding verbs in a series of future actions (unless the series be interrupted).

¹ This construction is usually explained as simply a false analogy to, and an illogical imitation of, the construction in a past series. Among other theories proposed, we suggest that, since the first verb is in the Impf., obviously no subsequent action could be completed; and hence for the following verbs the *simpler* Perf. is used—merely stating the verb action, to which the presiding genius of the first verb, perpetuated by the closely connecting Waw, imparts the “imperfect” quality.

4. This special construction can be used only when a verb is directly joined by ׀ to the preceding verb or clause. Therefore, when any word except the verb stands first in the clause, so that the ׀ cannot be attached to the verb, *the immediacy of consecution is broken, and the verb takes the form proper to it in its own meaning*; e.g., עָמַד פֹּה וַיְדַבֵּר, “He stood here and spoke, and afterwards fled.”

Dependent words or clauses *following* a verb, however, have no effect; the central train of thought leaps across these subordinate ideas, and the next main verb can take the consecutive construction just as when the verbs are immediately contiguous; e.g., see various sentences above.

B. Influence on Form

1. Waw Consec. with the Impf. always takes the Jussive form, instead of the simple Impf.; e.g., הָלַךְ וַיַּשְׁלֵם, “He went and made peace.” With the first person, the simple Impf. is usually used¹.

2. When the penult of an Impf. is long and open, Waw Consec. draws the accent from the ultima onto this penult, and then the vowel of the ultima is shortened, being no longer in tone; e. g., in Ni., וַיִּשְׁמַר.

¹ But sometimes the Cohortative occurs, as a parallel to the Jussive; very occasionally also a first person Jussive. The Jussive (or Cohortative) after Waw Consec. has no modal force whatever.

3. Waw Consec. with the Perf. usually causes the accent to be thrown onto the ultima in the forms which had it on the penult; a tone-long vowel in the ante-penult is not thinned down to Shewa, however, but given a secondary accent (Metheg); e.g., יִכְתֹּב וְזָכַרְתִּי.

C. Special Uses

1. The verb הָיָה, "to be, become," is commonly used in narration in the sense "to come to pass." The next verb is coördinate, joined with Waw Consec., instead of being subordinated by the conjunction "that" as in the English idiom; e.g., יִסְתָּרוּ וְהָיָה אַחֲרֵי־כֵן וְנִמְלֹטוּ, "They will hide, and it will come to pass afterwards that they will escape." In the Impf. with Waw Consec. this verb has an irregular form, וַיְהִי, "And it came to pass."

2. The Waw Consec. construction need not depend on a simple Perf. or Impf. It may depend on an Impv. or Participle; or upon a nominal sentence; or even an assumed verbal idea. Thus in grammar exercises some sentences are given beginning with "and"—implying that they are parts of series altho the first verbs of the series are not given. Also, a past series may depend on a frequentative Impf.; and a future series on an action in past time.

3. Waw Consec. most commonly indicates chronological sequence, and is translated "and." But sometimes there is an idea of logical sequence, and then the translation is "then," or "and so." Or some idea of contrast may be involved, indicated by translating it "but," or "and yet." Also, this construction is frequently used where we would use a temporal or other subordinate clause, and then the best translation is as a complex rather than a compound sentence.

4. A rather curious but very important construction occurs in conditional sentences, where the apodosis is commonly (tho not always)

introduced by a Waw Consec. (indicating logical sequence); e.g.,
 אִם אֶשָּׂאֵר פֹּה וְעַבַדְתִּי אֹתְךָ, "If I remain here, then I will serve
 you."

*5. Since a frequentative or progressive action takes the Impf. in its own right, it will be represented in a series by a Perf. with Waw Consec. (see, e.g., 1 Sam. 16:23); i.e., this construction has become established as the equivalent of the Impf., whatever the temporal meaning of the Impf. may be. Similarly a present action which might take the Perf. in its own right would, in a series, take an Impf. with Waw.

VOCABULARY

בָּרַח	flee	שָׁבַע	Ni., swear (ב, by; ל, to); Hi., bind, adjure
זָרַע	sow	שָׁבַת	rest, cease; Hi., give rest to
לָכַד	take, capture	זָכָר	male
סָגַר	shut, close; Hi., deliver over	קָשַׁת	(f) bow

EXERCISES

- יִשְׂרָאֵל
 (1) נִשְׁרַף אֶת־הַזֶּרַע הַזֶּה וְזָרְעֵנוּ אֶת־זֶרְעֶכֶם הַטּוֹב:
 (2) נִרְדְּפוּ וַיִּבְרָחוּ מִהַמָּקוֹם הַהוּא: (3) נִשְׁבַּעְתִּי כִּי אֶסְגִּיר
 אֹתוֹ וְתִזְכָּר אֶת־נִדְרֵי אֱלֹהֵי: (4) יִכְפֹּר אֶת־שִׁקְרֵי אֲשֶׁר
 דִּבֶּר וְהִצְדִּיק: (5) הִלַכְתִּי אֶל־בֵּיתוֹ וְאַשְׁבַּת וּמָשַׁם בָּרַחְתִּי:
 (6) אִם גְּדוֹלָה חֲכָמָתוֹ מִחֲכָמַת אֲבִיּוֹ וְשָׁבַר אֶת־חִילָם:
 (7) וַיְהִי בְּעָרֹב הַהוּא וַיִּבְקְשׁוּ אֶת־קִשְׁתִּי בַשָּׂדֶה סָבִיב
 לַמַּחֲנֶה וַיִּשְׁבֶּר: (8) אִם נִשְׁכִּיל מִמֶּנּוּ נִלְכַּד אֹתוֹ: (9) לֹא

נִתְּנָה לָהֶם חֶסֶד וַיִּבְרְחוּ מִלִּפְנֵיהֶּ: (10) אִם לֹא תִשָּׁבֵתְנָה
בְּתִיכֶם מִשְׁקַר יֵהֶן וְהִסְגִּירוּ אֹתָן לַשָּׁפְטִים:

1. Ye visited his fields and sowed bad seed in them.
2. All the males will remain and swear that they will fight.
3. He went to this large gate, and it was closed. 4. They did not rest on the sabbath day, and did not keep it holy.
5. And it shall come to pass, if the peace be broken, that the city shall be shut up (*Pu.*). 6. But it came to pass after we had captured her master that she gave rest to his other servants. 7. The shepherds were resting under their trees and were watching their flocks. 8. If they shall pitch tent here this evening, we will flee from them and escape.

SUPPLEMENTARY VOCABULARY

בָּדַל	Hi., separate, select, choose out; Ni., <i>Pass.</i>	בָּסִיל	fool
בָּצַר	cut off; fortify	מִקְדָּשׁ	sanctuary
גָּנַב	steal	תְּהִלָּה	praise
קָצַר	reap, harvest	תְּפִלָּה	prayer

SUPPLEMENTARY EXERCISES

- (1) הָלְכוּ לְאַחֵיו וַיִּשְׁבְּעוּ-לוֹ כִּי יִמְשַׁל בָּם: (2) יִשְׂרָאֵל
אֶת-עֲרֵיכֶם וְשָׁפַךְ אֶת-דַּמְכֶם: (3) הָלַךְ אֶל-פֶּתַח וַיִּסְגֹּר
עָלָיו: (4) יִזְכֹּר אֶת-הַחֲקִים הַהֵמָּה וְלֹא יִקְטֹל בַּקֶּשֶׁת:
(5) נָלַחם בְּכָל-הַזְכָּרִים וּלְכַדְנוּ אֶת-הַצָּרִים:

(6) וְהָיָה הַשָּׁנָה הַזֹּאת וְנָתַן בְּעֵלְנוּ חֶלֶק בְּשָׁלָל לַעֲבָדָיו
 וְנָתַנוּ אֵלָיו כָּל־ם תְּהִלּוֹת: (7) וַיִּסָּגֵר יְהוָה אֶת־אָזְנוֹ
 מִתַּפְלִיתְכֶם בַּמִּקְדָּשׁ כִּי גִבַּתְתֶּם אֶת־בֶּקֶר רַעְכֶם וַתִּשְׁמְרוּ:
 (8) אִם נִכְרַת בְּרִית אִתָּךְ וְנָתַנוּ לָךְ אֶת־הַמִּגְרָשִׁים וְהַשִּׁבְתָּ
 אֶתְנוּ מִמְּלֶאכֶתְנוּ: (9) וַיְהִי בְּעֶבּוֹר חַטָּאוֹתֶם וַיִּפְרֹשׁ
 הַכְּסִילִים עַל־פְּנֵי הָאָרֶץ: (10) זָרַע הַנֶּעַר אֶת־זֶרְעוֹ וַיִּקְצֹר
 הַזֶּקֶן אֶת־פְּרִיֹ:

1. They will flee, and their fields will their enemies harvest (*preserve this emphatic order*). 2. He broke her bow and cast it at her feet. 3. Their men of war acted wisely and captured the fool. 4. They will only speak lies, and therefore we will charge them and adjure them not to (פָּן) hide the truth.

5. And we will remember thy kindness and will give thee praise. 6. And it came to pass, because he stole the sacred vessels from the sanctuary, that he was cut off from before the face of God. 7. And it will come to pass in the morning that I will select my horsemen. 8. And he spoke his prayers and delivered his soul over unto God.

CHAPTER XXXII

SIMPLE WAW

A. Modal Ideas in Series

1. When Jussives, Cohortatives, or Imperatives occur in series, they regularly retain their own proper form, and are joined with a simple Waw—i.e., ׀ pointed with Shewa or one of the other forms given in Ch. 9, B; e. g., יֵרָא וַיִּפְקֹד פְּקָדִים פָּרַעַה אִישׁ . . . (Gen. 41: 33-34), "Let Pharaoh look out a man . . . and let him appoint overseers, etc." This is commonly called *Weak Waw*, in distinction from the consecutive use in which the tense form is affected.

a. Distinguish a Jussive with simple Waw, which is a real Jussive (future time and modal), from a Jussive form with Waw Consec., which is the idiomatic equivalent of a Perf. (past time and simple).

b. An Impf. form with simple Waw is thereby shown to be a Jussive.

2. Two modal ideas thus joined may be coördinate, as above. But frequently the second is subordinate, giving the purpose of the first; e.g., הֶעֱתִירוּ אֶל־יְהוָה וַיִּסַּר הַצָּפָרְדִּים וַאֲשַׁלַּח אֶת־הָעַם וַיִּזְבְּחוּ (Ex. 8: 4), "Pray to Jehovah, that He may remove the frogs (*lit.*, and let Him remove); and I *will* send the people away that they may sacrifice (*lit.*, and let them sacrifice)." Purpose after any "voluntative" (as Jussives, Cohortatives, and Imper-

atives are called) is usually thus expressed by a simple Waw with the Jussive or Cohortative (according to person), instead of by **לַמַּעַן** with the simple Impf.

3. A second form of connecting modal ideas grows out of the very complete establishment of the Waw Consec. construction in the language. Instead of using the modal form with simple Waw, it is not uncommon for a Waw Consec. with the Perf. to represent a Jussive or even an Impv. in a series (the idea of futurity having predominated over that of determination); e.g., **יְהִי מְאוֹרֹת . . . וְיְהִי לְאוֹתֹת** (Gen. 1:14), "Let there be lights . . . and let them be for signs"; or Ex. 3:16.

B. Circumstantial Clauses

1. The conjunction ו finds another special use when it is desired to introduce some explanatory statement, or some antecedent or attendant circumstance into a narrative. The Waw in such clauses has a certain *subordinating* force; this may be rendered by a subordinate clause or a participle, by "now" (cf. note 2, page 164), or by a nominative absolute; the context will usually show the relation and suggest the proper translation.

2. When such a circumstantial clause is purely descriptive, it usually takes the form of a nominal sentence, and shows no special peculiarity; e.g., **וּלְרֵבְקָה אָח וְשֵׁמוֹ לָבָן** (Gen. 24:29), "Now Rebekah had a brother, whose name was Laban."

3. When some verbal action is to be thus introduced, it is differentiated from the main consecutive events by put-

ting the subject instead of the verb first—thus separating the event from the main course of the narrative¹.

a. If there is no noun subject, the pronoun subject is expressed; e.g., וַיָּמָת . . . וְהוּא שָׁפַט אֶת־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה (1 Sam. 4:18), "And he died . . . having judged Israel forty years."

b. While sometimes a finite verb is used in such a clause, more commonly a Participle is used—see further in Ch. XXXV, B.

VOCABULARY

זָבַח	sacrifice	שָׁכַם	Hi., rise early
זָעַק	cry, exclaim	שָׁפַט	judge
צָעַק	cry, implore	בִּמָּה	high place (<i>first — fixed</i>)
קָבַץ	collect, gather, assemble	יַעַר	forest
קָרַע	rend, tear	מוֹסָר	chastisement; admonition

EXERCISES

- (1) יִזְבְּחוּ לַיהוָה וּישְׁלֹמוּ אֶת־נִדְרֵיהֶם כְּמוֹסְרֵנוּ:
- (2) לָקַח הַנָּעַר אֶת־חֶרֶב אָבִיו וְלוֹ כַּח גָּדוֹל וַיִּכְרֹת אֶת־
- הָעֵץ: (3) קָצְרוּ אֶת־שִׂדִּיקָם וְהִשְׁאִירוּ מַעַט לְבָנֵי עָנִי:
- (4) נִשְׁבִּיתָה אֶת־עַבְדֵּינוּ וַיִּזְבְּחוּ לֵאלֹהֵיהֶם בְּבָמוֹת:
- (5) הִשְׁכִּימִי וְתִקְבְּצִי אֶת־חֶלֶק לְהַמִּד בַּיַּעַר: (6) זָעַקְנוּ עַל־
- עֲבוֹדָתָנוּ וּכְבֹּדָהּ הִיא וַיִּשְׁבֹּת אֶתָּנוּ בַּעֲלֵנוּ: (7) קָרְעוּ אֶת־

¹ This usage is of course to be discriminated from the placing of the subject first for special emphasis, or in strictly coördinate statements (e.g., in Isa. 17:7). And compare note 1, page 46.

שְׁמִלוּתֵיכֶם וְצַעֲקָתָם לְאַלְהֵיכֶם: (8) יִשְׁפֹּט אֶת־עַמּוֹ
 בְּצִדְקָה וַיִּמְשַׁל בָּם בְּחֶסֶד: (9) פָּקְדוֹ אֶת־קְהָלָנוּ וְהֵם
 שָׁמְעוּ כִּי לֹא גָדוֹל הוּא וַיִּקְדָּשׁוּ אֶת־זִקְנֵינוּ: (10) הַזִּכָּר
 אֵלֶיהָ אֶת־מַחְשַׁבַת כֹּהֵן אִי־יָהּ הָרַע וְתַמְלִיט מַעֲוִיּוֹ:

1. Let her arise early and escape to that sanctuary.
2. Take heed, I pray thee, to thy words, that they may not judge our congregation.
3. He sacrificed three bullocks on the high-place in the forest (an ancient altar stood there), and did not go to the temple.
4. Collect all your tribes, that ye may capture the strong tower.
5. He went to the hill, having remembered its strength, and shut himself up (*Ni.*) in the tower.
6. Let them rend their garments and cry in the streets (*use Waw Consec.*).
7. Let us rise early, that we may collect all the clans.
8. Heed his admonition, spread out your hands unto your Gods, and atone for your iniquities.

CHAPTER XXXIII

VERBAL SUFFIXES

A. Tabular View

1. Suffix forms with Hi. Perf. (since the Hi. *stem* is not modified, it shows the other peculiarities without confusion).

	3ms	3fs	2ms	1cs	3cp
with	הקטיל	הקטילה	הקטלת	הקטלתי	הקטילו
1cs	הקטילני	הקטילתני	הקטלתני		הקטילוני
2ms	הקטילך	הקטילתך		הקטלתך	הקטילוך
2fs	הקטילך	הקטילתך		הקטלתך	הקטילוך
3ms	הקטילו	הקטילתו	הקטלתו	הקטלתו	הקטילו
3fs	הקטילה	הקטילתה	הקטלתה	הקטלתה	הקטילוה
1cp	הקטילנו	הקטילתנו	הקטלתנו		הקטילנו
2mp	הקטילכם			הקטלתים	הקטילוכם
3mp	הקטילם	הקטילתם	הקטלתם	הקטלתם	הקטילו

2. Skeleton paradigm of other forms.

	Perfect			Imperfect		Imperative	
	Qal 3ms	Qal 3mp	Pi. 3ms	Qal 3ms	Pi. 3ms	Qal 2ms	Hi. 2ms
with	קטל	קטלו	קטל	יקטל	יקטלו	קטל	הקטל

(Emph.)

3ms	הקטילהו	הקטילהו	יקטילהו	קטלו	קטלהו	קטלו
3fs	הקטילה	הקטילה	יקטילה	קטלה	קטלוה	קטלה
2mp	הקטילכם	הקטילכם	יקטילכם	קטלכם	קטלכם	קטלכם
3mp	הקטילם	הקטילם	יקטילם	קטלם	קטלם	קטלם

3. Complete list of the suffixes.

	No Connecting Vowel	With Vowel in Perf.	With Vowel in Impf.	Emphatic
1cs	נִי—	נִי—	נִי—	נִי־
2ms	ךָ—	ךָ־	ךָ־	ךָ־
2fs	ךִי—	ךִי־ , ךִי־	ךִי—	ךִי־
3ms	וֹ— , וִ— , וְ— , וְהֹ—	וְהוֹ־	וְהוֹ—	וְהוֹ־
3fs	וִי־ , וְיִ— , וְיִי—	וְיִי־	וְיִי־ , וְיִי־	וְיִי־
1cp	נִנִּי—	נִנִּי־	נִנִּי—	נִנִּי־
2mp	כֶּם—	כֶּם־	כֶּם־	כֶּם־
2fp	כִּי־	כִּי־	כִּי־	כִּי־
3mp	ם־	ם־ , ם־	ם־	ם־
3fp	ן־	ן־ , ן־	ן־	ן־

B. The Suffixes

1. The forms of pronoun objects directly affixed to verbs resemble, in general, the singular-noun suffixes; however—

a. The 1cs suffix is נִי־, not י־; and the 3ms and 3fs may be וְהוֹ־ (or וֹ—) and וְיִי־, as well as וִי־ and וְיִי־ (cf. note 1, page 70)¹.

b. With verbs having no affirmative, the characteristic part of the suffix is preceded by a “connecting vowel”—usually Qamets in the Perf., Tsere in the Impf.²; but with

¹ With verbs in the Perf., the shorter form of the 3ms suffix is usually used; with the Impf. it is never contracted.

² These doubtless are remnants of primitive personal endings (cf. Ch. XII, B, 2).

a verb form ending in a vowel this is unnecessary—in fact impossible; e.g., **הִסְתִּירֵנוּ**, “He has hidden us”; **תִּסְתִּירֵנוּ**, “Thou (f) wilt hide us.”

c. Special suffixes, made emphatic by the insertion of **ן** as connecting letter, are sometimes used with the Impf.—chiefly at the end of a sentence.

2. The suffixes **נִי**, **הוּ**, **הָ**, and **נָו** are never accented—the tone falling on the connecting vowel or the ultimate of the verb; and **הָ** is not accented after an affirmative. All other suffixes are accented, except that in the 3fs Perf. the accent is always on the syllable **תַּ**—(**תַּתְּ**).

C. Changes in the Affirmatives

1. Several of the affirmatives in the Perf. revert to more primitive forms before suffixes (cf. Ch. XI, A, 1, c and note 2, page 67):

a. The 2fs ended in **תִּי**—. Hence it is identical with the 1cs before suffixes; only the context can decide between them.

b. The 2mp ended in **תִּנּוּ**—; the final **וּ** is dropped from this, so that the forms occurring with it are quite analogous to those with the 3cp—as are also those with the 1cp.

c. The 3fs ended in **תַּ**—. Even tho this ends in a consonant, no connecting vowel is used with it before three of the suffixes; and before three others the Pathah heightens to Qamets. The **הָ** of the third singular suffixes is assimilated into the **תַּ** and represented by D.F.—the

second form given for the 3ms being thus contracted from the first, and that of the 3fs similarly from **הִקְטִילָתָהּ**.

d. Note also that the Qamets is dropped from the 2ms in two instances.

2. Verbs in the plural very seldom have the Shureq of the affirmative written fully before the suffixes **וְהוּ** and **וְנָ**.

3. In the Impf. the Fem. Plu. affirmative **וְנָה**— is never used before a suffix; the Masc. ending **וְ**— is substituted for it. Also, the **וְהוּ** of the Cohortative is dropped.

D. Qal Perfect with Suffixes

1. The 3ms departs entirely from the analogy of verb inflection and has forms similar to those of first declension nouns. The Pathah under the second radical does not shorten to Shewa, but heightens to tone-long Qamets (except before the heavy second plural suffixes, where Pathah remains); and then, since a suffix draws the tone to the left, the tone-long Qamets under the first radical must shorten to Shewa; e.g., from **קָטַל**, **קָטְלוּ**¹.

2. In the 3cp the Shewa has been shortened from a primitive Pathah (ground-form **קָטַלוּ**); this is restored and becomes tone-long, just as in the 3ms. Also, the first vowel must shorten to Shewa; e.g., from **קָטַלוּ**, **קָטְלוּ**. Similarly the 3fs, from a ground-form **קָטַלְתָּ**, becomes **קָטַלְתָּ** before suffixes.

¹ The ground-form was **קָטַלוּ**; cf. Ch. XVII, A, 2 and 3.

3. In the other persons there is no change in the stem proper except the necessary shortening of the first Qamets to Shewa.

E. Other Forms

1. In Qal Impf. the Holem shortens to Shewa before all suffixes, except that before the second person suffixes it must become Qamets Hatuph; e.g., from **יִקְטֹלִי**, **יִקְטֹל** and **יִקְטֹלָהּ**.

a. The Impv. is analogous; when the Holem becomes Shewa, the Shewa under the first radical heightens to Qamets Hatuph.

b. In all forms which have a vowel affirmative, the Holem has already become Shewa, and that Shewa always remains.

2. In Pi. Perf. and Impf., the 3ms is treated like a third declension noun; i.e., the Tsere becomes Shewa before all suffixes, except that before the second person suffixes it must of course become Segol; e.g., from **קָטַל**, **קָטַלְתִּי** and **קָטַלְתָּ**. In 3mp the Shewa always remains.

3. The Hi. Impf. stem is immutable. In the 2ms Impv. the Tsere is replaced by Long Hireq, just as before all other endings.

VOCABULARY

כַּעַס	Hi., provoke	מָשַׁח	anoint
לָבַשׁ	put on, clothe oneself; Hi., put on(another; <i>two Accus.</i>)	שָׁחַת	Hi., overthrow, de- stroy; corrupt
לָמַד	learn; Pi., teach	שָׁמַד	Hi., cut off, destroy, lay waste; Ni., <i>Pass.</i>
מָכַר	sell	חָמָה	heat, anger, wrath
		שָׁלַם	peace offering

EXERCISES

1. I made thee overseer. 2. His peace offerings only provoked us. 3. She hid me from his anger. 4. He took the shield and will put it on his son. 5. Ye destroyed them. 6. Thou (f) didst corrupt her. 7. We crowned him. 8. Thou didst not justify them (f) didst thou? (*see Ch. IX, A, 3*). 9. I remembered the statutes, but did not make mention of them.

10. They sold me. 11. He will teach you (f). 12. Watch thou (f) them. 13. And we visited thee. 14. Justify thou me. 15. She learned about their reproach and covered it (*emph*). 16. We learned it. 17. She anointed thee (f). 18. Judge thou us. 19. He will remember thee (*emph*). 20. I will judge you.

SUPPLEMENTARY VOCABULARY

זָמַר	Pi., sing	אַרְזִי	cedar
מָשַׁךְ	draw, pull, drag	אַשָּׁם	guilt offering
קָדַם	Pi., precede	חֲטִיִּם	(<i>Plu. of חֹטֶה</i>) wheat

מִזְמֹר song, psalm

קֶדָּבֹן gift

מְנַצֵּחַ precentor, chief musician

שִׁיר song, hymn

SUPPLEMENTARY EXERCISES

1. He gave you rest. 2. Didst thou adjure him by Jehovah? 3. She took the swords, and will leave them here. 4. Did they select thee (f)? 5. Did ye leave your guilt offerings and not offer them? 6. If he offers her this gift she will throw it from her. 7. We left the trees of cedars there and will remove them.

8. Will ye send them (f)? 9. Deliver thou her. 10. And thou wilt collect them. 11. He preceded you. 12. And we will hear the admonition, and to you will we recount it (*emph*). 13. Ye pursued us. 14. The precentor heard the psalms and hymns and sang them. 15. Do not thou drag him from his chariot. 16. Search ye for him. 17. Did I cut thee? 18. And she searched for him in the days of wheat harvest.

CHAPTER XXXIV

INFINITIVES

The term "Infinitive" is applied to two different forms, which have an outward similarity: the so-called *Infinitive Construct* resembles our Infinitive; the so-called *Infinitive Absolute* has a quite different use.

A. Form of the Infinitive Construct

1. In its simple form the Inf. Cst. is identical with the Impv.; except that in Hi. the final vowel is Long Hireq.

2. A preposition, most frequently ל, is commonly used with it. With the Qal this ל naturally has Hireq (לְקַטֵּל for לִקְטֹל); and, by a special peculiarity, the Shewa under the first radical is silent (note, e.g., the D. L. in לִזְכֹּר).

a. But after ב, כ, or מן, the vocal Shewa remains; e.g., בְּזָכַר.¹

*b. Occasionally the preformative ה of Hi. or Ni. is elided after the ל, exactly as after the י in the Impf.; e.g., לְקַטֵּל, לְקַטִּיל.

3. The Inf. takes pronoun suffixes—sometimes as objects, more frequently as subjects. The 1cs suffix has two forms—a nominal, used as subject, and a verbal, used as object².

¹ The Inf. never takes ל in addition to another preposition.

² There is, however, no distinction in the use of the two forms of the second person suffixes.

a. The Qal Inf. resembles an *o* class segolate noun, except that the first syllable is usually open instead of being closed. The full inflection of כתב is:

	Singular	Plural
1c	{ כתבי כתבני }	כתבנו
2m	{ כתבך כתבך }	כתבכם כתבכם
2f	כתבך	{ כתבך כתבך }
3m	כתבו	כתבם
3f	כתבה	כתבן

b. The Hi. stem is unchangeable. The Ni., Pi., and Hith. are exactly like third declension nouns; e.g., הקטני, קטלך, etc. In Ni. the Qamets is fixed; e.g., הקטלכם.

B. Syntax of the Infinitive Construct

1. The Inf. with ל is most commonly *complementary* to a verb meaning *begin, cease, be able, wish, seek, permit, command*, or some similar idea. It is also commonly used to express purpose—especially when the subject of the main verb and of the intended action are the same; e.g., ואמלטה לבידי להגיד לך (Job 1:15), “And I only am escaped to tell thee.”

2. The Inf. serves as a verbal noun, and as such may stand in various syntactic relations. It may be subject of a sentence, object of a preposition or verb, or conjoined noun to a Cst.; e. g., **לֹא כָבֵד הַצִּטְדֵּק אַחֲרֵי הַשְּׁלִימָה**, *"To justify yourself after making peace on the field of fighting was not hard, for the king delights in the making of a covenant."*

In English grammar the substantive in *-ing* is variously designated as a gerund, a verbal noun, or an infinitive (it is not to be confused with a participial form); it will be found convenient in translating many Hebrew Infinitives.

3. The Inf. is much used to define (either exactly or approximately) the time of an action, being often preferred to a subordinate clause or participial phrase (especially after **וַיְהִי**); e. g., **וַיְהִי כִּזְכֹּרוֹ אֶת־הַתּוֹרָה וַיִּשְׁמְרָהּ**, *"And it came to pass, when he remembered the law (lit., at his remembering. . .), that he kept it"*; **יָשַׁב בְּיִשְׂרָאֵל**, *"He dwelt in Israel when David was king there (lit., in David's being king)"*; **בְּיוֹם הַמָּלְטוֹ**, *"on the day that he escapes (lit., of his escaping)"*¹. Note the D.L. in the preposition after **וַיְהִי**; there is a considerable pause between the words.

¹ Note the peculiar jumble of syntactic relations. The Inf. is a noun in being the object of a preposition or conjoined to a Cst., a verb in taking a direct object. And it has as the subject of its verbal action a genitival modifier—either a possessive suffix or a noun conjoined to it as to a Cst.

4. The Inf. with **מִן** is used in several idioms:

a. After **יָרָא**; e.g., **יָרָא מִהַשָּׁלִים**, "He was afraid to make peace."

b. After **חָלִילָה**: this is an adjective meaning "unholy," and is commonly followed by an "ethical dative" and the Inf. of a tabooed action (altho other constructions occur); e. g., **חָלִילָה לִי מִקָּטֵל**, "God forbid that I should kill, or, Far be it from me to kill."

c. In comparative statements; e. g., **וַתִּכְהֶינָּ עֵינָיו מֵרֵאָתָא** (Gen. 27:1), "And his eyes were too dim to see" (cf. note 2, page 62).

5. Instead of the negative **לֹא**, the equivalent **בְּלֹא** (or **בְּלִי**)¹ is used. A preposition is prefixed to this adverb, not to the Inf. itself; e.g., **אָמַר לָנוּ לְבִלְתִּי דַבֵּר**, "He told us not to speak."

C. The Infinitive Absolute

1. In most forms of the verb, its essential meaning (determined by the stem consonants) is defined with reference to person, time, nature of action, etc., by various inflectional vowels and formative letters. But when a simple statement of the abstract verbal notion, without any such specific coloring, is desired, this is expressed by the uninflected Inf. Absolute.

2. In most voices, the form closely resembles the Inf. Cst.:

¹ Originally nouns meaning "nothingness"; cf. **אֵין**.

Qal	Ni.	Pi.	Pu.	Hi.	Ho.	Hith.
קטול	קטל { נקטל קטל }	קטל { נקטל קטל }	קטל	קטל	קטל	קטל

Of the two forms of Ni. and Pi., the first is more common. The only forms that occur at all frequently are Qal and Hi.

3. There are three principal uses of the Inf. Abs.:

a. The most common use is to emphasize a verb action. Frequently, instead of using an adverb such as *truly* or *certainly*, the Hebrew would repeat his verb—using the Inf. Abs. followed by the proper tense or mood form¹; e.g., הַצִּדִּיק אֶצְדִּיקוּ וְיִמְלִט אֶמְלִט, “I will surely justify and deliver him.”

b. It is sometimes used in place of a finite verb in vivid narration (or even of an Impv.)—a close parallel to the familiar Historical Infinitive in Latin.

c. In some cases it has degenerated into an adverbial use. This occurs chiefly in certain Hiphils; e.g., הִרְחַק, “far off”; הִשָּׁבִים, “early”; מָהֵר (Pi.), “quickly.”

VOCABULARY

דָּבַק cleave to (<i>plus</i> ב or ל)	נָתַן (<i>plus Accus. and Inf.</i>), permit
מָאָס refuse; despise	קָבַר bury

¹ But occasionally the finite form precedes (so always an Impv. or Part.) The Inf. regularly is in the same voice as the main verb; but occasionally the Qal Inf. Cst., as the simplest form, is used with a finite form in another voice (e.g., Isa. 40:30).

קטר	Pi., burn incense	שמח	rejoice, be glad; Pi., rejoice, make glad
רגל	walk; Pi., spy out	מאז	since

EXERCISES

- (1) מאם הפֿרש להשאַר להֿתקדש: (2) לא נחננוי
להשכים: (3) והיה בקברו את־בנו הבכור וזכר את־דבריו:
(4) אל־נשמידה את־הבית אשר־בו הבדילו להשאַר:
(5) ולא דבק לאשתו מאז הלכדם: (6) שמחתי ללמדו:
(7) פקדתי לשמרך:
(8) שאל אתנו לבלתי שרפם: (9) והיה בקטרי ליהנה
ורצה וכפר אכפר: (10) חלילה להם מהשמיד את־
עירנו: (11) תקעו את־אהלם בעמק הרחק מהחצר:
(12) יראה מבקשני:

1. And I will refuse to burn incense. 2. And it came to pass as we drew near that he threw a great stone. 3. We permitted her to remain. 4. And it shall come to pass when our children remember these things that they will justify our judgment.

5. He strictly charged me not to bury him in this land. 6. Far be it from thee to make him king over them. 7. After we hear (*use Inf.*) the laws, let us learn to walk according to them and not to break them. 8. Thou (f) surely wilt not cleave to him if thou dost not rejoice in him.

SUPPLEMENTARY VOCABULARY

יִרָא fear, be afraid	רָחַב breadth
אָכַל or אָכְלָה food	רִיח odor
אָרָךְ length	שׁוֹר ox (plu. שׁוֹרִים)
חֵלֶב fat	אֲבִיּוֹן poor, needy

SUPPLEMENTARY EXERCISES

- (1) שָׁמַע אֶת־קוֹלָם בַּצֵּעַקְכֶם בְּעֵנִיכֶם: (2) הִתְשַׁבְּעוּ
 לְרֹדֶפָה עַד־אֲשֶׁר תִּלְכְּדוּהָ: (3) וַיְהִי בְּהִקְרִיבְכֶם שׁוֹרִים
 עֲלֵימִזְבְּחֶכֶם וְאִשְׁבַּת מִחֲמַתִּי: (4) אֵל תִּשְׁכַּחוּ לְהִרְחִיק
 אֶת־אֲתוֹת מַעֲשֵׂנוּ: (5) בִּהְשֵׁ לְמַלְיָכִנִּי (See A, 2, b, above)
 תַּחֲתָיו: (6) וַיְהִי בְּהַמְלִיט הָרִיחַ מִבֵּיתוֹ וְלֹא הִלְכוּ רַעֲיוֹ
 שָׁמָּה: (7) בִּקְשָׁתִי לְמַלְטָכֶם:
 (8) שָׁבַת הַשֶּׁכֶם מִמַּעֲשֵׂהוּ: (9) מָאֵס לְכָרַת אֶת־הַחֵלֶב:
 (10) וַהֲיָה בְּהַשְׁלִימוֹ אֶת אִיָּבּוֹ וּמִלְטָה מִלֵּט מִיַּד צָרִיד:
 (11) יִרָא מִהִמָּכָרָם: (12) זָכוֹר יִזְכֹּר יִהְיֶה אֶת־הָאָוֶן אֲשֶׁר
 בִּלְבָבְךָ: (13) יִרְאוּ מִבְּלִי שִׁפְטוֹ אֶת־הָאֲבִיּוֹנִים:

1. The horsemen went to spy out the length and breadth of the land. 2. And it came to pass when he brought the maiden near that his son did not cleave to her. 3. Will ye not rejoice to put on their beautiful garments? 4. He has not given us food since they were buried (*use Inf.*).

5. He was afraid to rise early. 6. I will surely visit upon you all your iniquity. 7. Her making their hearts glad was better than your teaching them to fight. 8. And it will come to pass when ye burn incense that the odor will go to God.

CHAPTER XXXV

PARTICIPLES

A. Form and Inflection

1. Masc. Sing. forms:

Qal	Ni.	Pi.	Pu.	Hi.	Ho.	Hith.
קָטַל	נִקְטַל	מִקְטַל	מִקְטָל	מִקְטִיל	מִקְטֵל	מִתְקַטֵּל

a. The Qal and Ni. are derived from the Perf. stem; all the rest are from the Inf. (or Impf.) stem, and are characterized by a preformative מ.

b. Note that the three Passives have Qamets in the ultima.

c. There is another participle, known as the *Qal Passive*; the Masc. Sing. form is קָטוּל. It is the sole remnant of an ancient passive voice. It sometimes has a slightly different meaning from the Ni.

2. Inflection:

a. Masculines: The forms having Tsere (i.e., Qal, Pi., and Hith.) are third declension; e.g., קָטְלוּ, מִקְטָלִים (see Ch. XX). All Passives are first declension; e.g., Ni. Cst., נִקְטֵל; Ho. Plu., מִקְטֵלִים. The Hi. stem is unchangeable.

b. Feminines: The Sing. Absolutes are sometimes formed by adding the ordinary הָ; but far more frequently

the primitive **ת** is added, making a segolate form in **תִּתְּ** (a class; see Ch. XIX, C). The singulars in **תִּתְּ** and the plurals follow the same declensions as the corresponding masculines; e.g.,

	Sing.		Plu.
Qal active	קָטַלְה	קָטַלְתְּ	קָטַלְתֶּם
Qal passive	קָטוּלְה		קָטוּלְתֶּם
Niphal	נִקְטַלְה	נִקְטַלְתְּ	נִקְטַלְתֶּם
Hiphil	מִקְטִילְה	מִקְטִילְתְּ	מִקְטִילְתֶּם

B. Syntax

1. The Part. is most commonly used as an attributive adjective. Note one special idiomatic use in the Cst. state with an "epexegetical genitive," as in **אֲנָשִׁים נִשְׁבְּרֵי רוּחַ**, "men broken of spirit."

2. It is frequently used as a simple substantive; e.g., **סֹפֵר**, "scribe"; with possessive suffix, **קִצְרֵי, קִצְרָיו**, "his harvesters."

3. As a pure verb, it is especially adapted to describe a continuous action or state (such as the flowing of a river), in contrast to the use of the Impf. for continued or repeated action. It also frequently indicates an action as contemporaneous with the main narrative¹.

¹ As a special case of this, it is sometimes used with **הָיָה** exactly as we use the progressive form in English; e.g., **וּמֹשֶׁה הָיָה רֹעֶה, הָיָה רֹעֶה** (Ex. 3:1), "Now Moses was shepherding."

a. It is commonly used in circumstantial clauses (see Ch. XXXII, B). It makes an action less prominent than does a finite verb (forming a nominal clause); e.g., **וַיֵּרָא אֵלָיו יְהוָה וְהוּא יוֹשֵׁב** (Gen. 18:1), "And Jehovah appeared to him as he sat."

b. It is regularly used after the "verbal particles"; it may then make either an independent sentence or a circumstantial clause.

(1) The negative **לֹא** is not commonly used with Participles; **אֵין** is used instead.

(2) Note two constructions with **עוֹדֵנּוּ מְדַבֵּר : עוֹד**, **בְּעוֹדֵנּוּ מְדַבֵּר תִּפְשְׁנֻהוּ** or **וַנִּתְפָּשֶׂהוּ**, "While he was speaking we seized him."

4. It may have a combined verbal and nominal force. As in Greek, the Part. with the article is often used as the equivalent of a relative clause; e.g., **הַנִּסְתָּרִים פֹּה**, "those who are hiding here." Quite similar is the use with an objective suffix (e.g., **דֹּרְשֵׁי**, "those who seek me"); also in the Cst. with a conjoined noun (e.g., **רָאָה אֶת־מֶרְחִיקִי**, **הַיֵּין**, "He saw those who removed the wine")¹.

VOCABULARY

בָּחַר	choose	כָּשַׁל	be weak; totter, stumble (<i>used in</i> <i>Qal in Perf., in Ni.</i> <i>in other forms</i>)
כָּבַס	Pi., wash, cleanse; Qal Part., fuller		

¹ Sometimes, likewise, before a prepositional phrase; e.g., **מְשָׁרְתֵי**, **בְּהִיכָל**, "those who minister in the temple" (cf. Ch. XXV, 3).

שָׂחַק laugh (ל, at)

תָּמִיד perpetuity; *Adv.*,
continually

שָׁבַן lie down; dwell

חָדָשׁ new

אֱמוּנָה faithfulness

חָמָס violence, wrong,
oppression

טָהוֹר clean

EXERCISES

(1) הִנֵּה נִכְשַׁלְתָּ בְּעֵבֹר הָעֲבָרָה הַקָּשָׁה: (2) הֲלֹא
בְּחֵרוֹךְ מְשַׁלֶּשֶׁת הָאֲנָשִׁים קְרוּעֵי בְּגָדֵיהֶם: (3) הֲאִינֹנוּ שֹׂחֲקִים
לְלִבֵּךְ: (4) טָהוֹרָה הַשִּׁמְלָה הַזֹּאת וְעוֹדָנָה מְכַבֶּסֶת
אֹתָהּ: (5) לְכַדְנוּם לְכַרְתִּי עֵצִים: (6) עַל־הַשָּׂרִים
הַמְשַׁחֲתִים פָּקַדְתִּי אֶת־חֲמָסָם: (7) וַתִּבְקֶשְׁנָה הַנָּשִׁים
הַנִּשְׁאָרוֹת לְשָׁכֵן תָּמִיד בְּעִיר הַבְּצוּרָה: (8) הִישִׁיר־בָּיִת
מִבְּדִילִים אֶת־מִלְמִדֵיהֶם: (9) וְלִמְחָנָם אֵין נָשִׂיא לְמוֹד
מִלְחָמָה: (10) נִשְׁכַּח הַזֶּהב בְּהִיכָל מִשְׁמָרֵי הַבְּרָחִים:
(11) הִלַּכְתִּי לְדַבֵּר לַפְּהָנִים הַחֲדָשִׁים וְהָמָּה מְקַטְרִים
וְאֶשְׂאֵר בַּחוּץ: (12) הֲאֵינִם לְבָשִׁים:

1. Are we not continually recounting the faithfulness of our God? 2. Those who make peace shall dwell in safety. 3. Behold, the chosen (*Qal Pass.*) of Jehovah is inquiring for thee. 4. Our watchmen did not fear those men of violence. 5. Those who are fighting us shall stumble, and we shall laugh at them. 6. He who sold me the clean oil gave me a new book written (*Qal Pass.*) in his (own)

hand. 7. I went to the fuller's house, but she was not hiding there. 8. He saw your abominations while they were standing on this high hill.

CHAPTER XXXVI

STATIVES

A. Meaning and Form

1. Most of the verbs thus far studied are transitive, and indicate action. But there are many verbs which regularly describe a condition or state, and hence are intransitive. These are known as *Statives*. This difference in character and meaning is reflected in a difference in form thruout Qal; in the other voices the distinction naturally disappears.

2. The simple stem in 3ms Qal Perf. may have one of three forms, having as second vowel—

a. Most frequently Tsere; e.g., כָּבֵד.

b. Occasionally Holem; e.g., יָכֹל, קָטַן.

c. In many cases Pathah, just like ordinary verbs; of these, the following have already been given: צָדַק, דָּבַק, שָׁלַם, שָׁמַח, רָחַק, קָרַב, קָדַשׁ.¹

3. A few verbs which are transitive are inflected like statives; e.g., לָבַשׁ, לָמַד. Such words doubtless were originally intransitive, but later acquired a transitive meaning.

4. The use of the tenses is somewhat looser than in other verbs.

¹ Numerous words sometimes have Tsere, sometimes Pathah.

By their very nature statives show continuation; hence the Perf. is often used where the strict principles of tense would seem to require an Impf. The distinction is not sharply drawn in actual usage; much is left to the predilection of the writer. The Part. is frequently used to describe general conditions or present states.

B. Inflection

1. Skeleton paradigm:

	Perf.	Impf.	Impv.	Inf.	Part.
3ms	כָּבַד	קָטַן	יְכַבֵּד	כָּבֵד	כּוֹבֵד
2ms	כָּבַדְתָּ	קָטַנְתָּ	כָּבֵד		
2mp		תְּכַבְּדוּ	קָטְנוּ	(Coh. כָּבְדוּה)	

2. In the Perf., Tsere becomes Pathah before all consonantal affirmatives. Before unaccented affirmatives Holem remains; but in the second plural it becomes Qamets Hatuph.

3. In the 3ms Impf., statives regularly have Pathah instead of Holem in the second syllable¹; the other persons and numbers are easily derived. This Impf. with Pathah is found also in some classes of irregular verbs; we shall refer to all such verbs as *type A*, and to those with Holem as *type O*.²

¹ A few, however, have Holem; e.g., שָׁבַן, מָלַךְ; the distinction of types is not absolute.

² There is a third way of forming the Impf., with Tsere; this *type E* occurs only in a few irregular verbs.

4. In the 2ms Impv. practically all *type A* verbs retain the Pathah. Then before the Cohortative ending the first Shewa heightens to Hireq, not to Qamets Hatuph.

5. Most *type A* verbs have the ordinary form of Inf., with Holem, and are inflected regularly. However—

a. A very few have the Pathah in Inf. also; e.g., שָׁכַב. In inflection, then, the first Shewa heightens to Hireq, not to Qamets Hatuph; e.g., שִׁכְבִּי.

*b. Another type of Inf., having a feminine-noun form, occurs in some statives (also in a few other strong verbs and several weak verbs); e.g., דָּבַקָּה; אִשְׁמָה; שָׁנְאָה or שִׁנְאָה; and with the primitive קִרְאת, יָכַלְת, ח.

6. The Part. of verbs having Tsere or Holem in the Perf. is identical with the Perf., and follows the first declension; those with Pathah in the Perf. have a Part. like that of other verbs; e.g., שָׁכַב, קָטַן, זָקַן.

7. A few statives take suffixes. They follow the analogy of ordinary Qal Perfects: in the Impf. and Impv., a Pathah (or a Shewa shortened therefrom) is lengthened to Qamets; and in the Perf., a Tsere is retained (corresponding to a lengthened Qamets).

VOCABULARY

בָּטַח trust

כָּבֵד be heavy; Ni., be honored; Pi., honor; Hi., make heavy

גָּדַל be, become great; grow up; Hi., make great

קָטַן be little; Hi., make little

זָקַן be, become old

רָכַב ride

שָׁכַב lie, lie down

שָׂנֵא hate

שָׁכַל be bereaved; Pi., be-
reave

EXERCISES

- (1) וְתִכְבֵּד יַד הָאֱלֹהִים עָלֵיכֶם: (2) וַיְהִי בְּרִכְבּוֹ בַּיְתָהּ
וַיִּקְרַב אֶל-עִיר גְּדוּלָּה: (3) וַדְּבָקָה לָאִשָּׁה הַזֹּאת וּבִטָּח
בָּהּ: (4) שָׁנְאָנוּ וַיִּכְבִּידוּ אֶת-מְלֹאכֶתָנוּ: (5) וַתִּשְׁמַח כִּי
שָׁכַלְנוּ וַנִּשְׁכַּב בְּעֵינֵי: (6) לְמַד אֶת-הַסְּפָרִים הָאֵלֶּה וַתִּגְדַּל:
(7) אָבִיטָח בָּאֱלֹהֵי בִזְקֹנִי: (8) עַד-מָתִי תִגְדִּילוּ אֶת-הַשָּׁקֶל
וְהַקְטַנְתֶּם אֶת-הָאִמָּה: (9) וַיְהִי בְצַדִּיק וַתִּשְׁלַמְנָה:
(10) וַתִּקְדַּשׁ בְּתֶדֶד בְּעֵינֵי הָאֲנָשִׁים הָהֵם: (11) וַאֲקַטֵּן מִלֵּבִשׁ
אֶת-שְׂמִילַת אָבִי:

1. And the iniquity of my sin was heavy upon me day and night. 2. Wilt thou ride, or hast thou chosen to lie down? 3. Put on this sword, for it is small. 4. Have ye grown old and also been bereaved? 5. My soul hateth your new moons and your meetings. 6. He was growing up when David was king in Jerusalem. 7. And it came to pass when he lay down that he trusted in Jehovah. 8. And it came to pass when he became old that he was honored.

CHAPTER XXXVII

REVIEW OF REGULAR VERBS

A. Identification Marks of Verb Forms

1. Preformative 𐤀:

- a. Usually Hi. (Perf., Impv., Inf.).
- b. Sometimes Ni. (Impv., Inf.) or Ho. (Perf., Impv., Inf.)

2. Preformative 𐤁:

- a. Usually Ni. (Perf., Part.).
- b. Sometimes personal preformative of first plural Impf. of any voice.

3. Preformative 𐤂: Part. (Pi., Pu., Hi., Ho., Hith.).

4. D.F. in first radical:

- a. Usually Ni. (Impf., Impv., Inf.).
- b. Occasionally Hith.

5. D.F. in second radical: Pi., Pu., Hith.

6. Vowel under preformative:

- a. Shewa: Pi., Pu. (Impf., Part.).
- b. Pathah: Hi. (Impf., Impv., Inf., Part.).

7. Vowel with first radical:

- a. Pathah: Pi. (Impf., Impv., Inf., Part.); also Hith.
- b. Holem: Qal Part.

8. Final Vowel:

- a. Long Hireq: Hi. (except Juss., Impv., Inf. Abs.).

b. Qamets: Part. (Ni., Pu., Ho.).

B. Primitive Forms of the Verb

1. Present verb forms are the outgrowth of earlier ones. With the following list of the supposed primitive forms, the student may trace the changes which gave rise to the present regular forms (cf. Ch. XXVIII, B, 5, Ch. III, B, 2 and 3):

	Qal	Ni.	Pi.	Pu.		Qal Perf.
3 ^{ms}						
Perf.	קָטַל	נִקְטַל	קִטַּל	קָטַל	קָטַל	קָטַל
Impf.	יִקְטֹל	יִהְיֶה נִקְטָל	יִקְטֹל	יִקְטֹל	etc.	קָטַלְתָּ
Part.	קָטַל	נִקְטָל	מִקְטָל	מִקְטָל		קָטַלְתָּ
	Hi.	Ho.		Hith.		קָטַלְתִּי
Perf.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִתְקַטֵּל		קָטַלְתִּי
Impf.	יִהְיֶה קָטֵל	יִהְיֶה קָטֵל	etc.	יִהְיֶה תִּקְטֹל		קָטַלְוּ
Part.	מִהִקְטִיל	מִהִקְטִיל		מִהִתְקַטֵּל		קָטַלְתוּם
						קָטַלְתוּן
						קָטַלְנוּ

2. From such ground-forms were also developed the present forms of the irregular verbs, special types of changes occurring in them. Explanations of the irregular verb forms in Section Five will therefore necessarily depend on the above table.

¹ Stative יִקְטֹל.

EXERCISES

Locate fully, and translate, the following forms:

מְקַדֵּשׁ	39	וְנֹשֵׁב	20	סִפְרָנוּ	1
וְנִמְשֵׁךְ	40	בְּטוּחִים	21	הַשְּׁלִים	2
תַּחֲלִידָנָה	41	גָּנְבוּם	22	הַשְּׂכֵנוֹן	3
אֶלְחָם	42	קִדְמָתִי	23	מִלְטָה	4
הַכְּבִדָּה	43	תִּבְקָעוּ	24	הַכְּתָבָה	5
תִּשְׁבְּעוּ	44	כִּפְרָהוּ	25	הַשְּׁבִית	6
כִּבְסוּ	45	נִשְׁמְרוּ	26	אֶקְטָרָה	7
הַצִּטְדִּיקָתוֹן	46	נִגְדָּל	27	וְהַשְׁחָתָם	8
אֲשַׁנְאֵךְ	47	קִטְנָתָם	28	בְּרִדְפָכֶם	9
יִסְגֹּר	48	נִקְבְּצָה	29	מִבְקָשׁוֹת	10
שִׁמְחָנָה	49	יִזְכֵּר	30	וְתִקְרַב	11
וְנִתְּנָה	50	מִשְׁמָדָת	31	תִּדְבְּרוּ	12
שִׁרְפָה	51	זִמֵּר	32	נִדְרָשׁ	13
שְׁפוֹךְ	52	הַבְּדִלְכֶם	33	מִשָּׁל	14
הַתִּמְכְּרוּ	53	הַפְּקִידָה	34	תַּחֲפִשְׁנָה	15
הַשְּׂאֲרִי	54	זִקְנוֹ	35	יִלְמַד	16
קִבְרָנִי	55	מִשְׁלָךְ	36	פָּרְשׁוֹ	17
הִרְחַקְתָּם	56	וְתִשְׁבֵּר	37	לְבִשְׁתוֹ	18
הַסְתַּמְרָנוּ	57	וְתִמְלִיכָךְ	38	תִּשְׁכִּילִי	19

CHAPTER XXXVIII

READINGS IN DEUTERONOMY

Read carefully sections 1 and 2 of Ch. XXXIX, A. The symbols פ"י, פ"ו, ע"ע, and ל"ה are used below.

CHAPTER V

1. a. וַיֹּאמֶר. A few verbs beginning with א have Holem after the preformative in Impf. Qal.

b. וַלְמִדָּתָם. See Ch. XXXII, A, 3.

c. לַעֲשֹׂתָם. ל"ה verbs lose the ה in many forms. In the Inf., ה is dropped and ת is added.

Note: The addition of ת in Inf. is characteristic of several classes of verbs; cf. Ch. XXXVI, B, 5, b.

5. a. הֵהוּא. Read הֵיָא; see Ch. XI, A, 1, c, (3).

b. לְהַגִּיד. From נגד; the נ of פ"ן verbs is frequently assimilated and represented by D:F.

c. עָלֵיהֶם. In some forms of ל"ה verbs, the ה is replaced by י.

d. לֵאמֹר. Inf. of אמר; translate "saying."

6. הוֹצֵאתִיָּהּ. ה"י verbs have י (Holem) instead of י in some voices.

7. a. לֹא־יָהִיָּהּ. ל"ה verbs end in ה־י in the Impf. of all voices.

For syntax, see note 1, page 168.

b. פָּנָי. The vowels in a word having a principal accent mark are frequently lengthened.

8. תַּעֲשֶׂהָ. Qal; the guttural requires Pathah; (Ch. V, D, 2, 3); so in תַּעֲבֹד in vs. 13, and often.

9. a. תִּשְׁתַּחֲוֶהָ. See Ch. XXVIII, D, 2, a; the form is further irregular on account of the guttural and the ל"ה stem.

b. תַּעֲבֹדָם. Ho.; "be made (persuaded) to serve them."

10. מְצוֹתִי. Read מְצוֹתִי. *Read מְצוֹתִי.*
11. תִּשָּׂא. See 5, b above; so also נִתְּנָם in vs. 19.
12. a. שְׁמֹר. See Ch. 34, C, 3, b.
b. צֹד. Pi. of a ל"ה verb; the ה is dropped before a suffix.
13. וְעִשִּׂית. See 5, c.
14. יִנוּחַ. Impf. Qal of an ע"ו verb; the long vowel under the preformative is characteristic of several forms of these verbs.
15. a. וַיִּצְאָה. Defectively written for וַיִּזְצִיֶּאֱהָ; see 6.
b. נָטוּיָהּ. Cf. 5, c and Ch. XXXV, A, 1, c.
16. a. יֶאֱרִיכֵן. See Ch. XXVIII, D, 6.
b. יִיטֵב. Impf. Qal of a פ"י.
- 21 (24). הֶרְאָנוּ. Hi.; see 12, b.
- 22 (25). a. הֶאֱבֵלָנוּ. See 1, a.
b. יִסְפִּים. For idiom see Ch. XLVI, C, 6.
c. וּמָתְנוּ. ע"ו verbs frequently drop the ו, as here in Perf.; נָמוּת is Impf. of the same verb.
- 23 (26). וַיְחִי. Irregular Impf. Qal of חִיה.
- 25 (28). הִטִּיבוּ. For הִיטִיבוּ; a פ"י Hi.
- 26 (29). a. מִיִּיתֵן. *Lit.*, "Who will give?"—i.e., "O that!"
b. לִירָאָה. See Ch. XXXVI, B, 5, b.
- 27 (30). לָךְ. Impf. Qal of תִּלְכּוּ; הִלַּךְ in vs. 30 is the Impf.
- 28 (31). a. וְעָשׂוּ. ל"ה verbs drop ה before vowel endings.
b. לְרִשְׁתָּהּ. Qal Inf. of יִרֶשׁ (with suffix); the י is dropped, and a ת is added (see 1, c, Note).
- 29 (32). תִּסְרוּ. For תִּסְרוּ; see 14.
- 30 (33). תִּחְיִין. Cf. 16, a, and 28, a.

CHAPTER III

1. a. וַנִּפֶן. See note 1, page 173; ל"ה verbs drop ה in the Jussive—the Impf. נִפְּנָה becoming נִפֶן, then וַנִּפֶן. And נַעֲלֵל is similarly from נַעֲלָה.
- b. וַיֵּצֵא. Some פ"י verbs drop the י of the stem in Impf. Qal, and take two Tseres as vowels.
- c. לִקְרֹאתָנוּ. See V, 1, c, Note.
2. נִתְּתִי. From נִתְּנִי, by assimilation.
3. a. וַיִּתֵּן. See V, 5, b and note 2, page 203.
- b. נִבְּהוּ. פ"ל and ל"ה, with suffix; see V, 12, b.
4. הִיטָה. 3fs Qal Perf. of הִיחָה.
5. הִרְבָּה. Cf. Ch. XXXIV, C, 3, c.
7. בָּזוּנוּ. In ע"ע verbs the double consonant is sometimes represented by D.F.; also, an auxiliary vowel is introduced before the personal endings.
8. וַיִּנָּק. From לָקַח, which is like a פ"ן (V, 5, b).
9. יִקְרָאוּ. "Used to call."
11. הִלָּה. Read הִלֵּא.
13. הִהוּא. Rendering uncertain; R. V. translates "the same."
18. נִאֲצוּ. Shortened from אִצְוָה (see 1, a).
19. יִשְׁבוּ. See 1, b.
20. יָנִיחַ (Hi.) and וְשָׁבְתָם. See V, 22, c.
21. הִרְאָת. Part. of a ל"ה verb (fourth declension).
24. הִחֲלֹת. See 7.
26. תּוֹסֵף. See V, 6; V, 22, b.
27. עֲלָה and רָאָה. Impvs. שָׂא is Impv. of נִשָּׂא.
28. צוּ. Shortened from צִוָּה (Impv.).
29. וַיִּשָּׁב. See 1, b and Ch. XXXI, B, 2.

CHAPTER IV

1. a. וּבָאתֶם. See V, 22, c; בָּאים in vs. 5 is the Part.
 b. נִירְשָׁתֶם. For יִרְשָׁתֶם; see note 2, page 18.
2. תִּסְפּוּ. Cf. V, 15, a.
5. צִוֵּנִי. See V, 12, b.
10. הִקְהַלְתִּי. See note 1, page 24.
15. לִנְפְשֵׁיכֶם. "As ye value your lives."
22. מָת. Cf. I, a.
26. a. הֶעֱדֵיתִי. Sometimes ע"ו verbs take an auxiliary vowel,
 like ע"ע verbs (III, 7).
 b. מְדַר. See Ch. XXXIV, C, 3, c.
27. יִנְהֶג. Cf. Ch. V, D, 1, a.
30. בִּצְרָר לְךָ וּמִצָּאוּךָ. "In the (time of) distress for you, then
 shall . . ."; see Ch. XXXI, C, 3 (so also for נִיבְחַר in vs. 37).
32. וּלְמִקְצָה. See note 2, page 20.
34. לִקְחָת. Inf. of לָקַח, formed like a פ"י (V, 28, b); לָרַעַת in
 vs. 35 is פ"י.
35. הִרְאֵיתִי. For הִרְאֵיתָ.
36. הִרְאֵךְ. Cf. V, 21.
38. קָתַתְּ. Irregular Qal Inf. of נָתַן.
39. וַהֲשַׁבְתָּ. See 26, a.
40. אֲשֶׁר. Indicates purpose; note 1, page 82.
42. a. לָנוּם. Inf. Qal of נָוַם.
 b. הִאֲלֵךְ. For הִאֲלֵךְ.
44. שָׁם. See V, 22, c.
45. בִּצְאָתֶם. See V, 28, b.
46. הִקָּה. Cf. III, 3, b.

PART FIVE
IRREGULAR VERBS

CHAPTER XXXIX

PE GUTTURAL VERBS (קָטַל)

A. Types and Treatment of Irregular Verbs

1. Only about one-fifth of the verbs in Hebrew are inflected like קָטַל, —i.e., are *strong* or *regular*. The rest have either gutturals which affect the vowel pointing, or weak consonants which sometimes disappear.

2. There are ten classes of irregular verbs¹. These are designated by joining the name of the letter causing the irregularity with the name of the letter occupying the corresponding position in פָּעַל; e.g., a word irregular because of an initial נ is called a *Pe Nun*, etc.

Type word	Name of Class	Abbreviation
עָבַד	Pe Guttural	פ"ג Gutt.
יָשַׁב	Pe Yodh	פ"י
נָפַל	Pe Nun	פ"נ
נָאֵל	Ayin Guttural	פ"ע Gutt.

¹ Or, if פ"א and פ"ו are considered separate classes rather than sub-classes, twelve. Some verbs belong to two classes and take peculiarities from each; e.g., נָכַח and יָדַע. Some classes, however, cannot be combined; e.g., יָלַל, being פ"י, cannot take ע"ע forms.

קוּם	Ayin Waw	ע"ו
בִּין	Ayin Yodh	ע"י
סָבַב	Ayin Doubled, <i>or</i> Double Ayin	ע"ע
שָׁלַח	Lamedh Guttural	ל"ל Gutt.
מָצָא	Lamedh Aleph	ל"א
נָלַח	Lamedh He	ל"ה

3. In explaining the general principles of each class of verbs, we use a fictitious verb-root formed by substituting the particular weak letter for the corresponding letter in קָטַל; e.g., for a Pe Guttural root we use קָטַל, and for a Lamedh He, קָטַח. Besides facilitating comparison with the strong verb, this enables the various parallel forms occurring in some classes to be indicated clearly.

4. In skeleton paradigms at the head of each chapter are given the salient forms. Forms that agree fully with the regular verb are enclosed in brackets; the most important deviations from the regular verb are marked with a star—*; forms derived from these leading forms according to regular rules have no mark; but subsidiary forms not regularly derived are marked with a dagger—†.

B. Skeleton Paradigm of Pe Gutturals in Qal

	Q ¹	Q ²	Q ³	Q ⁴	Q ⁵
Impf. 3ms	יִחַטֵּל*	יִחַטֵּל*	יִחַטֵּט*	יִחַטֵּל*	יִחַטֵּל*
3mp	יִחַטְלוּ	יִחַטְלוּ	יִחַטְלוּ	יִחַטְלוּ	יִחַטְלוּ
Impv. 2ms	חַטֵּל		חַטֵּל		חַטֵּל
2mp		חַטְלוּ			חַטְלוּ
Inf.		חַטֵּל(ל)			חַטֵּל
+Suf.		חַטְלוּ(ל)†			

C. Imperfect Qal

1. There are five possible forms of 3ms, as shown above.

a. The guttural commonly takes a Hateph vowel in place of silent Shewa (see Ch. V, D, 2) as in the forms designated Q¹, Q³, Q⁵; several verbs with initial ח, however, and a few others, have the Silent Shewa, as in the forms designated Q², Q⁴.

b. Because of the affinity of gutturals for the *a* sounds (Ch. V, D, 3), the primitive Pathah (cf. Ch. XXXVII, B) is usually retained under the preformative in *type O* verbs; Segol is used, however, under the א of יִחַטֵּט (Q³), and thruout the Sing. of the rarer Q⁵ (which occurs chiefly in verbs with initial א). But in statives (*type A*), the

preformative has Segol, to avoid so many *a* sounds coming together.

2. When a vowel ending is added, as in forming the Plu., so that the last stem vowel becomes Shewa, a Hateph vowel under the first radical regularly heightens to the corresponding full vowel¹.

3. When suffixes are added, the *type O* verbs undergo the same changes of final vowel as do regular verbs; the *type A* verbs follow the same principles as do regular statives. The first vowels undergo the same changes as when affirmatives are added.

D. Other Forms of Qal

1. Since gutturals always take compound Shewa where other consonants have simple Shewa, the 2mp Perf., e.g., has the form **חָטַלְתָּם**, the 3ms with suffix is **חָטַלְנִי**, etc.

2. In the 2ms Impv., *type A* verbs regularly have Pathah as final vowel; in the Inf., Holem (Ch. XXXVI, B, 4 and 5). Under the guttural most verbs have Hateph Pathah in both forms, whatever vowel they have in the Impf.²

*¹ But there are some variations. Thus, several words with compound Shewa in the Sing. take silent Shewa in the Plu.; e.g., **יָעִזְרוּ**, **יַעֲזְרוּ**; **יִחַדְרוּ**, **יִחַדְרוּ**. Note also the change of actual vowel sound in Q⁵; a similar change occurs in some statives (e.g., **יִחַדְלוּ**, **יִחַדְלוּ**)—the guttural asserting its preference for *a* when the final *a* disappears.

*² Occasionally, with **ל** prefixed to the Inf., the guttural loses its compound Shewa; e.g., **לִחַפֵּר**.

a. But verbs with initial **א** usually have Hateph Segol; e.g., **אָסַף**.

b. When endings are added, the Hateph vowel does not heighten to the corresponding full vowel, as apparently the analogy of strong verbs has overcome the usual principles of vowel change; instead of Pathah (or Segol), the Impv. regularly has Hireq, the Inf. Qamets Hatuph¹.

c. **אָהַב** is irregular; Impv. **אָהַב**, plu. **אָהֲבוּ**; Inf., usually **אֶהְבֶּה** (see Ch. 36, B, 5, b), also **אָהֲבִי**.

VOCABULARY

אָהַב Q ³ or ⁴ , love	חָשַׁב Q ² (also Pi.), think, devise, reckon; Ni ² , be regarded as
אָסַף Q ⁵ , collect, gather, assemble	עָבַד Q ¹ , serve; Hi ¹ , cause to work
אָשַׁם Q ⁴ , transgress, be guilty	עָבַר Q ¹ , cross over; Hi ¹ , bring <i>or</i> send over
הָפִיךְ Q ¹ , turn; Ni ² , turn back, be changed	עָזַב Q ¹ , forsake
הָרַג Q ¹ , kill	עָזַר Q ¹ , help
חָדַל Q ⁴ , cease	עָמַד Q ¹ , stand; Hi ¹ , make stand, set, establish
חָפֵץ Q ² or ⁴ , delight in (בְּ), desire	

EXERCISES

- (1) נַעֲמַד פֹּה לַעֲזֹר אֶת־כָּל־הָעֹזֹבִים: (2) אִם לֹא יַעֲבֹדוּ אֹתוֹ וְהָרָגָם: (3) הָעֹבְדֵם אֲלֵיהֶם וְתִהְיוּ כֹהֲנִים לְאַהֲבֵי הָאֱלֹהִים: (4) וְהָיָה בְּחַדָּלָם לְעֹבְדֵי וְעֹזְבֵי אֲעֹזֵב אֹתָם: (5) אֲחַפְּצָה בְּמִשְׁכָּנְךָ לְעוֹלָם: (6) אֵל יֹאסְפוּ בְנֵי

*¹ But some forms like **אָסְפָה** (Cohort. Impv.) do occur.

דָּהֵם אֶת־כָּל־הָעֲצִים: (7) וַיַּעֲבֹר וַיַּעְזְרֵם לַהֲרֹג אֶת־
 הָאֲשָׁמִים: (8) חָדַל לַחֲשֹׁב רַע לְמַד לְאַהֲבָה טוֹב:
 (9) וַתַּחֲשַׁבְנָה תוֹעֵבוֹת לִפְנֵי יְהוָה: (10) וַיַּעֲבִדְנוּ וַיַּחֲפֹץ בָּנוּ
 וְלֹא עָזָבָנוּ:

1. Let us turn to Jehovah and delight in Him alone.
2. And he reckoned you as forsakers of your friends.
3. If ye transgress the laws, I will cease to help you. 4. They will stand to guard you, and ye will go over. 5. Love those who serve you. 6. Gather ye together all those who are going over, and kill them. 7. I will never (*say*, not to eternity) forsake you if ye serve me in faithfulness.

CHAPTER XL

PE GUTTURAL VERBS (CONTINUED)

A. Skeleton Paradigm

	Ni ¹	Ni ²	Hi ¹	Hi ²	Q ⁶ (פ"א)
Perf.	נִחַטַּל*	נִחַטַּל*	יִחַטֵּיל*	יִחַטֵּיל*	
Impf.	יִחַטֵּל		יִחַטֵּיל	[יִחַטֵּיל]	יֵאָטַל*
Impv. & Inf.					יֵאָטַל

B. Other Voices

1. In Ni. Perf., and in the Part. derived from it, and thruout Hi., a Hateph vowel is usually used in such verbs as have it in Impf. Qal; while those which have silent Shewa there do here also¹. The preformative vowel is regularly Segol in Ni. and in Hi. Perf.²; but the Impf. Hi. and all allied forms of course have the ordinary Pathah.

2. In Impf. Ni., and in the allied Impv. and Inf., the guttural cannot take D.F. *In all verbs the preceding Hireq is lengthened to Tsere in compensation.*

C. Pe Aleph Verbs (Q⁶)

1. Six verbs beginning with א have a very special form

¹ In both Ni. and Hi. the usage of Shewa is sometimes different from that in Qal; e.g., יִחַפֵּץ, נִחַפֵּץ; יִחַצֵּב, נִחַצֵּב.

² But exceptions occur—especially before ע, or when an affirmative is accented; e.g., יִחַצֵּב, נִחַצֵּב; יִחַפֵּץ, נִחַפֵּץ.

in Impf. Qal. Elsewhere they regularly agree with the Pe Gutturals (Ni¹ and Hi¹); and hence, while they are commonly designated as *Pe Aleph*, they are rather a special subvariety than a separate class¹. All other verbs with initial א are fully Pe Guttural.²

2. The Impf. Qal has the vowel *Holem* after the *preformative*, the א being quiescent after it.

a. אָחַז is *type E* (see note 2, page 203) — יֵאָחֵז; after Waw Consec. the accent is drawn onto the long open penult (Ch. XXXI, B, 2), and the Tsere shortens to Segol.

b. אָבַד, אָכַל, and אָמַר are regularly *type A* (with occasional *type E* forms). After Waw Consec. the accent of course recedes; but this does not affect the form of any of them except אָמַר, which always appears in 3ms as וַיֹּאמֶר.

c. אָבַד and אָפַד, altho having the preformative *Holem*, in other particulars follow the לִ"ה verbs (see further in Chs. XLIII, XLIV).

d. In the first Sing. only one א is written; e.g., אָמַר, not אַאמַר.

3. In the Inf. of the one word אָמַר a contraction occurs when ל is prefixed—לֵאמֹר becoming לֹאמַר (translated "saying").

VOCABULARY

אָבַד Q⁶, perish; Pi. or Hi¹, destroy

אָזַן Hi¹, give ear, hear

אָחַז Q⁶, seize, hold

אָכַל Q⁶, eat, devour; Hi¹, feed

*¹ Occasionally the irregularity of these words extends to Ni. and Hi., and they have there a *Holem* with the preformative.

*² Irregular exceptions occur in אָהַב, אָסַף, etc.

אמן	Ni ¹ , be firm, faithful; Hi ¹ , trust; Qal Pass. Part., the faithful	חֵלֶק	Q ¹ or Pi., divide, distribute; Hith., divide among them- selves
אָמַר	Q ⁶ , say; Ni ¹ , <i>Pass.</i>	חָרַד	Q ³ , tremble; Hi ¹ , ter- rify
אָסַר	Q ⁵ , bind; Ni ¹ , <i>Pass.</i>	חָרַם	Hi ¹ , devote
חִזַּק	Q ³ , be, become strong; Pi., strengthen; Hi ¹ , make firm, hold fast ¹	חָרַשׁ	Q ¹ , plough; Hi ¹ , be silent, put to silence
		עָרַךְ	Q ¹ , prepare, set in array

EXERCISES

- (1) יֹאבְדוּ יְחִידוֹ בְּחַטָּאתֵיהֶם: (2) הָאֱמִין בְּאֱלֹהֵיוּ וַיֹּאכֵל
 אֶת־לֶחֶמוֹ בְּשָׁלוֹם: (3) הָאֲזַן־נָא לְתַפְלָתִי הָאֱלֹהִים וְאָמַר־
 נָא בְּדַבְרֵי־חַן: (4) וַיַּעֲבִירוּ אֶת־סוּסֵיהֶם אֶל־שָׂדֶם
 וַיַּחֲרֹשׁוּהוּ הַיּוֹם הַהוּא: (5) הָאֲבִידוּ אֶת־בְּתֵיהֶם וְהִתְחַלְקוּ
 אֶת־נִשְׁיָהֶם: (6) וַיֹּאחֲזוּ אֹתָהּ וַיַּחֲזֶק־בָּהּ יֹאמַר יַחֲשָׁבוּ
 דְּרַכִּיךְ כְּאֵנוֹן: (7) נְהַפְכֵנוּ וְנַעֲרֹךְ מִלְחָמָה עַל־צָרֵינוּ:
 (8) וַיֹּאסֵר אֶת־הַמַּעֲבְרוֹת וַיַּחֲרֵם אֹתָן: (9) הָעֲמִידוּ אֶת־
 בֵּיתֶם עַל־הַצּוּר וְנֹאֲמִין: (10) אֶל־תַּחֲרָדִי כִּי לֹא תַעֲזָבֵנִי
 מִכָּל־הָאֲמוֹנִים: (11) חִזְקוּ וְהָאֲמִינוּ הַשְׁמָרִים בְּחִיל כְּלִיכֶם:

1. We will destroy their houses and devote their children
2. And he said to his brothers, "Let us seize their presents."
3. The prophet spoke, saying, "Those who trust in Jeho-

¹ Impf. with Waw Consec., וַיַּחֲזֶק; cf. Ch. XXXI, B, 2. Other verbs usually retain Tsere.

vah will be helped." 4. He will become strong, and will be regarded as a terror to (*say*, terrifier of) thieves. 5. Give ear, all ye peoples, for the wicked shall surely perish. 6. They were faithful to their charge, and put to silence those who were provoking us. 7. Let them prepare the food, that we may eat.

CHAPTER XLI

AYIN GUTTURAL VERBS (קָחַל, קָרַל).

A. Skeleton Paradigm

	Qal	Pi ¹	Pi ²	Pi ³	Pu ¹	Hith ¹
Perf. 3ms	קָחַל	קָרַל*	קָחַל*	קָחַל*	קָרַל*	הִתְקַרַּל*
3cp	קָחַלְו*	קָרַלְו	קָחַלְו	etc.	etc.	
Impf.	יִקְחַל	יִקְרַל*	יִקְחַל	Pu ²	Hith ²	
+Waw		וַיִּקְרַל	וַיִּקְחַל	קָחַל*	הִתְקַחַל*	
Impv.	קַחַל	קַרַל	קַחַל	etc.	etc.	
Inf.	קַחַלְו					

B. Peculiarities of These Verbs

1. Gutturals have an affinity for *a* sounds:

a. *Verbs with a real guttural are almost always type A in Impf. and Impv. Qal*, even when transitive; but, just as in the case of regular statives, the Inf. usually has Holem. Verbs with ק are usually regular, taking *type O* if transitive.

b. Note the final Pathah in some Piels; cf. Ch. XXVIII, D, 3.

2. Gutturals cannot take simple vocal Shewa: wherever the strong verb has vocal Shewa, the four true gutturals take Hateph Pathah, whether the leading form has

Qamets or Tsere; ך usually takes simple Shewa, occasionally Hateph Pathah.

In the Impv. Qal the regular principles of vowel change are followed (in contrast to the practice with Pe Gutturals); e. g., קחל, plu. קחלו.

3. Gutturals can never take the D.F. characteristic of the intensives:

a. The preceding vowel must be lengthened in compensation in all verbs with ך, and in most with א (Pi¹, Pu¹, Hith¹).

b. In most of the verbs with ה, ח, or ע, and a few with א, the guttural has an "implicit dagesh," and the preceding vowel is not lengthened (Pi^{2,3}, Pu², Hith²).

VOCABULARY

בָּעַר	Q or Pi ² , burn, set fire to (ב); consume	מָאן	Pi ¹ , refuse, be unwilling
		מָהַר	Pi ³ , hasten
בָּרַךְ	Pi ¹ , bless; Hith ¹ , <i>Refl.</i>	מָעַל	act treacherously
נָאֵל	deliver, redeem	רָחַם	Pi ³ , have mercy, pity; Pu ² , find mercy
גָּרַשׁ	Pi ¹ , drive out	רָחַץ	wash
טָהַר	be, become clean, pure; Pi ³ , cleanse, purify; pronounce clean; Hith ² , <i>Reflex.</i>	שָׁחַט	slaughter
		שָׂרַת	Pi ¹ , wait upon, minister unto

EXERCISES

- (1) יִמְהַר יְהוָה גָּאֵלֵם לְרַחֲמֵם: (2) אֲשַׁאֲרָה אֶתְךָ לְשָׂרְתְּךָ: (3) גָּרְשָׁה אֶת־אִיבְךָ בְּטָרֵם יִשְׁחַת אֶת־כִּסְאֲךָ:

(4) בְּחֵרוּנָא לְעַבְדֵּי יְהוָה וּמִהָרֹּץ לְהִטְהָרִי: (5) מֵאֲנָה לְגֵאֵל
 אֹתוֹ: (6) צִעֲקֵי אֶל־אֱלֹהֵיכֶם פֶּן יִבְעֲרֻכֶם: (7) טְהַרְנִי
 וְאַבְרֹךְ: (8) וַיִּרְחֹץ אֶת־יָדָיו וַיִּשְׁרֹת אֶתְנוֹ: (9) נִשְׁחַטָּה אֶת־
 הַמַּעֲלִים וְאֶת־הַמְּמַאֲנִים לְטָהָר אֶת־לְבוֹתָם: (10) שְׂאֵלוּ
 אִם תִּלְחַמּוּ: (11) לֹא יִמָּאֲסוּכֶם גְּאֻלֵּי הָעַם: (12) וְהִתְבָּרְכוּ
 בְּזִרְעָךְ כָּל גּוֹיֵי הָאָרֶץ:

1. Bless Jehovah, for ye have been redeemed by Him.
2. He was driven out before he set fire to the village.
3. Will they refuse to pity us as she asked? 4. Cease to act treacherously, and cleanse yourselves, and ye shall find mercy.
5. Your heads and your feet shall be washed.
6. And we hastened to slaughter them. 7. Jehovah will bless your nation if ye be faithful to minister unto Him.

CHAPTER XLII

LAMEDH GUTTURAL AND LAMEDH ALEPH VERBS

(קָטַח, קָטַח)

A. Skeleton Paradigms

	Qal	Ni.	Pi.	Hi.
Perf.	קָטַח	[נִקְטַח]	קָטַח*	הִקְטִיחַ*
Impf.	יִקְטַח*	יִקְטַח*	יִקְטַח	יִקְטִיחַ
Juss.		etc.	etc.	יִקְטַח†
Impv.	קָטַח			הִקְטַח
Inf.	קָטַח*			הִקְטִיחַ
Part.	קָטֵחַ* (F. קֹטֵחַת)		מִקְטָח†	מִקְטִיחַ

	Qal	Ni.	Hi.
Perf.			
3ms	קָטַח*	קָטַח	נִקְטַח
2ms	קָטַחַת*	קָטַחַת	נִקְטַחַת†
Impf.			
3ms	יִקְטַח*	[יִקְטַח]	[יִקְטַח]
3fp	תִּקְטַחַת†	תִּקְטַחַת	תִּקְטַחַת

B. Lamedh Guttural Verbs

1. This class includes verbs ending in ח, ע, or ה (He with Mappiq). Final א and ה (simple) are not guttural, but quiescent, and give rise to special classes.

2. *Qal. Impf. and Impv. are practically always type A*, due to the fondness of gutturals for Pathah; the Inf., however, usually has Holem.

3. When the guttural stands at the end of a word and is preceded by any long vowel except Qamets, it takes a Pathah Furtive; so in the Inf. and Pass. Part. of *Qal*, in all Hi. forms with Long Hireq, and in the following forms with Tsere—Inf. Absolutes (קִטִּי, הִקִּי, etc.) and Participles in the absolute state (מִקִּי, etc.).

4. In other forms which ordinarily have Tsere, the primitive Pathah is used instead; so in all of Pi. and Hith. except the two forms named in 3, in Ni. Impf. and allied forms, in the Jussive, Impv., and Fem. Plurals in נִּה in Hi., and in the Sing. Cst. of *Qal* and Pi. Part. (e. g., מִקִּי).

5. A very special peculiarity occurs in the 2fs Perf.: a Pathah is placed under the guttural as a helping vowel, and yet the affirmative ה retains the Dagesh and Shewa it regularly has; e. g., *Qal*, קִטַּחְתָּ.

6. When other personal affirmatives are added, so that the guttural should have silent Shewa, the forms are perfectly regular—the common preference for a Hateph vowel not manifesting itself; e. g., קִטַּחְתָּ. Of course, when a suffix is added which requires vocal Shewa as connecting vowel, Hateph Pathah is used; e. g., קִטַּחְתָּם.

C. Lamedh Aleph Verbs

1. When the ל is final the last vowel is always long, for a short vowel does not commonly stand in an open syllable. Hence, in *Qal*, the Perf. (except of statives in Tsere), and the Impf. and Impv. (which are always *type*

A), have a Qamets where the strong verb has Pathah; so also in various Passive forms.

2. The א is also quiescent before consonantal affirmatives. In Qal Perf. the preceding vowel is either Qamets or Tsere, according to the vowel occurring in 3ms; but in all other Perfects Tsere is used, regardless of the vowel in 3ms (of course an affirmative ת does *not* take D.L.); the Impf. in all voices has Segol.

3. The Inf. Cst. Qal is sometimes regular; e.g., קרא, "to call"; קטא. But not infrequently it is formed by adding ת (cf. Ch. 36, B, 5b); e.g., קראת; מלאת, "to meet" (with suffixes, קראתו).

*4. Various irregular forms occur. Thus the א may lose a vowel by contraction and become quiescent; e. g., מציאת, חטאים for חטאים, מציאת for מציאת. Sometimes the Aleph is entirely dropped; e.g., מצתי and החטי. Sometimes there is a partial borrowing from, or confusion with, the forms of the ל"ה verbs; e.g., נפלאת, 3fs Perf.; הפלא for הפליא; ימלא for ימלא; התנבאת for התנבית.

VOCABULARY

גבה	be high; Hi., exalt	מלא	be full; Pi., fill
צלח	prosper, succeed; Hi., give success	מצא	find
שבע	be, become satisfied; Hi., satisfy	פלא	Ni., be wonderful; Hi., make great, wonderful
ברא	create		
חטא	Q ³ , sin; Hi ¹ , cause to sin	קרא	cry out, call to; name
טמא	be, become unclean; Pi., defile, pollute; Ni. or Hith., defile oneself	קרא	befall, happen to, meet
		רפא	heal, cure

EXERCISES

- (1) וַיְהִי בִקְרָאתָם הָרַע הַהוּא וַנִּרְפָּא אַתָּם: (2) וַנִּשְׁכַּח לְבַטָּח בְּאַלְהֵינוּ אֲשֶׁר הִצְלִיחֵנוּ: (3) תִּשְׁמַעְנָה הַנָּשִׁים הַהֵנָּה כִּי תִטְמָאנָה: (4) וַיִּקְרָא אֵלֵינוּ לְבַלְתִּי תִקַּע אֹהֶל שָׁם: (5) בִּקְעַע אֲבָקַע אֶת־מַגְנִיכָם: (6) נִמְצָא נִפְלְאוֹת רַבּוֹת בְּהִיכָל בִּירִיחוֹ: (7) קָרָא אֵלָיו הַמֶּלֶךְ וְהִשְׁמַע אֹתוֹ אֶת־קוֹלָהּ: (8) בָּרָאתִי אֶתְכֶם נָאִם יְהוָה וְתִחַטְּאוּ וְתִטְמָאוּ: (9) הִנֵּה בִרְחַת פֶּן תִּבְלַע: (10) יִצְלַח הַמְּגִבִּיהַ אֶת־הַצֹּדֵקָה: (11) זָבַח אֶל־הָאֱלֹהִים כִּי הִשְׁבִּיעַךְ וַיִּמְלֵא אֶת־נִפְשְׁךָ טוֹב:

1. And it came to pass when this evil befell me that I forgot God. 2. He has exalted His name and filled His dwelling place with glory. 3. By the word of Jehovah wast thou (f) created, and by His grace hast thou prospered. 4. Ye are unclean, for ye caused him to sin. 5. We found a wonderful old man, and he satisfied our hearts. 6. Send thy servant to sow thy field. 7. He did not make glad my heart when he called me the anointer of kings.

CHAPTER XLIII

LAMEDH HE VERBS (קָטַה)

A. Skeleton Paradigm

	Qal	Ni.	Pi.	Pu.	Hi.	Ho.	Hith.
Perf.							
3ms	קָטַה*	יִקְטֶה*	יִקְטֶה*	יִקְטֶה*	יִקְטֶה*	יִקְטֶה*	יִתְקַטֶּה*
3fs	קָטַתָּה†						
2ms	קָטַתָּ†	יִקְטִיתָ†					
3cp	קָטְנוּ†						
Impf.							
3ms	יִקְטֶה*	יִקְטֶה*	יִקְטֶה*	יִקְטֶה*	יִקְטֶה*	יִקְטֶה*	יִתְקַטֶּה*
3mp	יִקְטֹו*						
3fp	תִּקְטְיֶנָּה†						
Juss.	יִקְטֹ†	יִקְטֹ†	יִקְטֹ†	יִקְטֹ†	יִקְטֹ†	יִקְטֹ†	יִתְקַטֹּ†

B. Perfect and Imperfect

1. These words originally ended in י (i.e., קָטַי)¹. This final consonant, however, has been *entirely lost*, except in a few forms. In the simple forms (i.e., without affirmatives), a final ה is now written simply as a vowel letter --an orthographic representation of the final vowel, preserving the trilateral appearance of the root (קָטַה for קָטַי).

¹ Some few, however, were originally יִלִּי; see especially Ch. XLIV, C, 4; but in most forms they have become identical with the יִלִּי.

2. The 3ms has the same final vowel in all voices:

a. All Perfects end in $\text{הָ}ֿ$ (lengthened from the primitive Pathah; cf. Ch. XXXVII, B).

b. All Imperfects end in $\text{הַ}ֿ$ (probably contracted from a primitive י־).

3. Before all *vowel affirmatives* the final consonant and preceding vowel have been entirely *elided*; e.g., the ground-forms קָטִי and יִקְטִי became קָט and יִקְט ¹.

a. The 3fs Perf. is peculiar in that both the primitive affirmative ת and the later $\text{הָ}ֿ$ are added; e.g., Pi. קָטְתָה .

*b. Sometimes, however, the ' is retained, especially at the end of a sentence; e.g., יִשְׁתִּי .

4. Before all *consonantal affirmatives* the primitive ' is written, but is *quiescent*; the preceding vowel is usually Hireq in the Perf. of the active voices, Tsere in the passive Perfs., Segol in all Impfs.

C. Jussive and Cohortative. Apocopation

1. The Jussive in all voices is formed by dropping the $\text{הָ}ֿ$ of the Impf.²; e.g., Ni., יִקְט from יִקְטְהַ . This process is called *apocopation*, and the resulting forms *apocopated* forms.

a. In three voices this leaves a monosyllabic form

¹ We use the term *ground-form* to indicate either an actual primitive form (cf. Ch. XXXVII, B); or a modification thereof, in which standard vowel changes have been made, from which the particular effect of the weak consonant can readily be seen.

*² Very occasionally a Jussive in $\text{הָ}ֿ$ occurs.

ending in two consonants, which is regularly treated much as were the primitive segolate-noun stems—i.e., a Segol is introduced as helping vowel, and the stem vowel is changed sometimes:

Qal, יִקַּט, apocopated from יִקְטָה, becomes יִקַּט.

Hi., יִקַּט, apocopated from יִקְטָה, becomes יִקַּט.

Ho., יִקַּט, apocopated from יִקְטָה, becomes יִקַּט.

b. In the intensives the D.F. is not retained in the second radical when this letter becomes final; e.g., Pi. יִקַּט (for יִקְטָה), etc.

2. Of course these apocopated forms are used after Waw Consec.; it produces no further change in them.

3. The cohortative ending הִי־ is not used with these verbs; the ordinary Impf. does duty for the cohortative idea also.

D. Suffixes

1. When suffixes are added to any form which has the final ה, this and the preceding vowel are dropped¹; e.g., קִטַּה, קִטַּהּ (the Qamets under the first radical of course does not shorten); יִקְטָה, יִקְטָהּ; etc.

2. The 3ms suffix to the 3ms Perf. is always written in the full form הִי־, instead of the contracted י־ which is usual with other verbs (cf. fourth declension nouns, which are derived from these verbs).

3. When a suffix is attached to a Jussive form, the Qal or Hi. stem of course does not have the auxiliary Segol, and the D.F. is retained in Pi.; e.g., יִקַּטם, וַיִּקְטָכֶם.

¹ Other forms follow regular rules.

VOCABULARY

אָבָה	be willing (פ"א)	מָרָה	Q or Hi., rebel (against)
אָפָה	bake (פ"א)	פָּדָה	ransom; set free
בָּכָה	weep	פָּנָה	turn
גָּלָה	disclose; go into captivity; Pi., reveal, uncover; Hi., carry away captive	צוּה	Pi., command
		צָפָה	Q or Pi., look about, watch, observe
זָנָה	commit fornication	קָנָה	get, obtain
כָּלָה	be complete, finished; Pi., complete; destroy	רָבָה	be, become many <i>or</i> great; increase; Hi., increase (<i>trans.</i>)
כָּסָה	Pi., cover, conceal	רָעָה	feed

EXERCISES

(1) פָּנְתָה מִתּוֹרוֹתַי וַתִּזְנֶה אֶת־הַמִּזְבֵּחַ וַיֵּצֵא אֶת־הַכֹּהֲנִים לְזִבְחָתוֹ (2) וַיִּגַּל אֶת־הַמִּזְבֵּחַ וַיֵּצֵא אֶת־הַמִּקְנֵהוּ וַיִּקֶּן אֶת־חֵן שָׂרוֹ (3) הִאֲפִי־לוֹ רַב־לֶחֶם וַרְצָהּ (4) יָרַב אֶת־מִקְנֵהוּ וַיִּקֶּן אֶת־חֵן שָׂרוֹ (5) הִנֵּפְדָם מֵעֲבוֹדָתָם אַחֲרֵי אֲשֶׁר כָּלוּ אֶת־מְלָאכָתָם (6) צָפִיתִי אֶת־מַעֲשֵׂיהֶם וְאָבָה לְבָטֵחַ אֶת־אֲמוֹנָתָם (7) נִבְכָּה־נָא לִילְדֵינוּ אֲשֶׁר לֹא־נִפְדּוּ מֵעֲנָיִם (8) וַיִּפֶּן וַיֵּצֵף וְלֹא נִרְאִינוּ (9) הִתְכַּסִּיתִי בְּבִגְדֵי הַצֹּדֵק בְּאֲשֶׁר צָוָה יְהוָה (10) אִם נִמְרָה אֶת־פִּי יְהוָה וְלֹא נִרְצָהּ לֹא יַעֲשֶׂנוּ לָעַם גְּדוֹל (11) רָעָה יְהוָה וְלֹא נֶאֱמַנָה אֱלֹיו וַיִּגַּל אֶת־הָ:

1. Didst not thou command that we should obtain this for her? 2. And he increased the number of his servants

and finished the work today. 3. And they were willing to serve him, and did not rebel and weep. 4. May the bread which she has baked be received graciously. 5. And her daughter turned to your queen and said, "Wilt thou feed our people?" 6. If my power increases, I will reveal his iniquities which he has concealed. 7. And his daughter committed fornication, but was set free.

CHAPTER XLIV

LAMEDH HE VERBS. (CONTINUED)

A. Skeleton Paradigm

	Qal	Ni.	Pi.	Hi.	Hith.
Impv.	קִטָּה*	הִקִּטָּה	קִטָּה	הִקִּטָּה	הִתְקִטָּה
Inf.	קִטּוֹת*	הִקִּטּוֹת	קִטּוֹת	הִקִּטּוֹת	הִתְקִטּוֹת
Part.	קִטָּה*	נִקְטָה	מִקְטָה	מִקְטָה	מִתְקָה

B. Other Moods

1. All Impvs. (2ms) end in $\text{ה}^{\text{—}}$; except that the Pi. and Hi. are occasionally *apocopated*, giving קט and הִקט . The inflection is of course like that of the Impf.; e.g., Qal plurals, קטו , קִטִּינָה .

2. The Inf. Abs. usually ends in $\text{ה}^{\text{—}}$; except that in Pi. and Hi. it commonly has $\text{ה}^{\text{—}}$.

3. All Inf. Csts. end in $\text{ת}^{\text{—}}$ — the final radical being dropped, and the feminine ת added (cf. Ch. XXXVI, B, 5, b). This ending is unchangeable before suffixes; e.g., קִטְּתְּכֶם .

4. All Parts., except Qal Pass., end in $\text{ה}^{\text{—}}$ in Masc. Sing. They are *fourth declension*—i.e., the Masc. Sing. Cst. has Tseré (as in מִקְטָה), and the ה is dropped before

all endings (e.g., קָטַח, קָטַחַם, קָטַחְךָ)¹. The Qal Pass. has the primitive י, the forms being קָטַחְךָ, קָטַחְתָּ etc.

C. Special Words²

1. There are several special types of apocopation:

a. In Qal Juss. of some verbs, the preformative vowel is lengthened to Tsere, especially in the second person (cf. *i* class segolate nouns); e.g., הִתְרַב, from רָבָה; also in ב, c.

b. Verbs in which the middle radical is a mute (ב, ט, כ, ד, ת) frequently retain the monosyllabic form, without introducing a helping vowel; e.g.,

שָׁבָה, Qal Juss. יִשְׁבֵּךְ

שָׁתָה and בָּכָה, Qal Juss. יִשְׁתֵּךְ and יִבְכֵּךְ

שָׁקָה, Hi. Juss. יִשְׁקֵךְ

c. Words that are also Ayin Guttural take Pathah instead of Segol as helping vowel; e.g., יִרַע, from רָעָה. But רָאָה has יִרָא in Qal Juss.³; and after Waw consec., a further change occurs in 3ms only, the form being וַיִּרָא.

2. Words that are also Pe Guttural (type חָטָה):

a. The form of the Qal Impf. may be either יִחְטֶה or

*¹ The feminine, however, especially in Qal, sometimes has the primitive י, doubled as in the fifth declension; e.g., בּוֹכִיָּה, Lam. 1:16.

² For verbs also י"פ see Ch. XLVI, C, 3; for those also י"ן see Ch. XLVIII, A, 2.

³ Distinguish this from Ni. Juss., יִרָא.

יִחְטֶה—corresponding, respectively, to the Q¹ and Q³ of Ch. XXXIX¹.

b. The Jussive of the Q¹ usually has the form יִחַט; e.g., עֲשֵׂה from יַעַשׂ. This same form of apocopation has been borrowed by some Q³ verbs; e.g., יַחַל and יַחֲזוּ, from חָלָה and חָזָה. But חָרָה (Q³) and חָנָה (Q¹) have יַחַר and יַחֲנוּ (the guttural losing all influence over the preceding vowel).

c. It is evident that an Impf. יִחְטֶה or a Juss. יִחַט may be either Qal or Hi.; in a verb used in both voices, only the context can decide the voice.

3. The two common words חָיָה and חָיָה are specially irregular.

a. The first radical takes Hateph Segol when it has a compound Shewa; e.g., חַיִּיתָם, חַיִּיתָ.

b. When any other letter precedes, the first guttural has silent Shewa; e.g., יִחְיֶה and יִחְיֶה; בְּחַיִּיתָ; וְחַיִּיו (Plu. of Impv. חַיִּיה, with ו)².

c. The apocopated forms of Qal are יְחִי and יְחִי—developed from יְחִי and יְחִי as was פָּרִי from פָּרִי.

4. שָׁחַ is used in a *Hithpa'lel* form. In a strong verb this would be הִתְקַטְּלַל; here of course the ת and ש are interchanged, the guttural takes compound Shewa, and the

*1 A very few words have silent Shewa; e.g., יִחְטֶה, יִחְטֶה.

*2 About the only exception to this is Hi. of חָיָה—חַיִּיה.

primitive final ך is used, giving הִשְׁתַּחֲוֶה. The apocopated Impf. is יִשְׁתַּחֲוֶה.

D. Identification Marks

1. Segolate and other apocopated forms in Jussive, and hence after Waw Consec.

2. תָּ— in Inf. Cst.

3. י before consonantal affirmatives; תָּה— in 3fs Perf.

4. These are the most numerous of the weak verbs; hence the student must always be on the alert to recognize the possibility of the final consonant having been lost from a form (e.g., before a vowel affirmative or a suffix).

VOCABULARY

הָיָה	be, become	עָנָה	Q ¹ , answer
חָזָה	Q ³ , see, gaze upon	עָנָה	Q ¹ , labor; suffer; Pi., oppress, afflict
חָיָה	live	שָׁבָה	take captive
חָלָה	Q ³ , be, become sick	שָׁחָה	Hithpal., bow down, worship
חָנָה	Q ¹ , encamp	שָׁקָה	Hi., water, give to drink
חָרָה	Q ³ , burn(<i>of anger</i>), be angry	שָׁתָה	drink
עָלָה	Q ¹ , go up; Hi ¹ , bring or send up		

EXERCISES

- (1) יִשְׁקֵךְ אֶת־עֵינָיו וַיֵּרַע אֹתָם: (2) וַיְהִי בְכַסּוֹתַי אֶת־פָּנָיו
וַיַּחֲרֹךְ לָהּ: (3) עָנָה־נָא אֶת־תַּפְלוֹתֵינוּ וְעֲנֵה אֶת־צָרֵינוּ וְכָל־

בְּדַבֵּר: (4) בְּעוֹדָם בָּנִים אֶת־בְּתִיָּהֶם יַחֲנוּ עִמָּנוּ: (5) נַעֲלָה
 לְחֹצֵר וְנִרְאָה לְפָנַי הַמֶּלֶךְ לַעֲנוּתוֹ: (6) הִשְׁתַּחֲוּוּ אַרְצָה
 וַיֹּאמֶר חֲזוּרָא אֶת־עֵינָיו וְאֵל תִּשְׁבְּנוּ מֵאַרְצֵנוּ: (7) הֲלֹא
 תַעֲנִינָה בְּדַבְרֵי חֲמָה כִּי יָרְבוּ בַעֲלֵיהֶן אֶת־מְלֹאכְתּוֹ:
 (8) יַחֲנוּ כָּלָם בְּקֶצֶה הָעֵמֶק וַיְחִיו שָׁם בְּעוֹדָם אֲבִים:
 (9) וַיִּשְׁתּוּ כָּלָם מִן־הַצּוּר הַהוּא וַיֹּאכְלוּ אֶת־הַלֶּחֶם הַהוּא:
 (10) וַתַּעַל אֶת־הַמֶּלֶךְ לְאַמָּה וַיֵּרָא אֹתָהּ וַיֹּאמֶר אֵינְנָה
 חֲלָה: (11) כָּלְנוּ הָיִינוּ בְּכוֹת עַל־אַחֻתָּנוּ וְעַל־כֵּן לֹא צוּר
 אֶתָּנוּ לְהָיוֹת בְּחֹג:

1. And those who took us captive encamped here and gave us to drink. 2. Let him live here and become a son to thee, for behold he is weeping. 3. And it came to pass when I was laboring that he saw me and was angry. 4. And he took me up to the top of the mountain, and I gazed on all the country. 5. Do not rebel against Jehovah and bow down before Ba'al. 6. And it came to pass when they were going up to oppress your brothers that they were willing to hear your prayer concerning them and to answer you. 7. And he drank that water and became sick.

CHAPTER XLV

PE YODH VERBS (יָטַל)

A. Skeleton Paradigm

	Q ¹	Q ²	Ni	Hi ¹	Ho ¹
Perf.	[יָטַל]	[יָטַל]	נָטַל*	הוֹטִיל*	הוֹטַל*
Impf.	יִטֵּל*	יִיטֵל*	יִנְטַל*	יִהְיִיל	יִהְיַל
+Waw	וַיִּטֵּל			וַיִּהְיִיל	
Impv.	טַל	יִטֵּל יִטַּל	הִנְטַל	הוֹטַל	
Inf.	טַלְתָּ (לְ)טַלְתָּ	[יָטַל] טַלְתָּ	הִנְטַל	הוֹטַל	
+Suf.	יָטַלְתִּי (לְ)טַלְתִּי				
Part.	[יָטַל]		נוֹטַל	מוֹטִיל	מוֹטַל

B. Character of the Words

1. Most of these verbs originally had Waw as first radical. This does not appear in Qal at all, but does in several other voices.

This chapter treats only such Pe Yodhs as were originally Pe Waw—those which were originally Pe Yodh being treated in the next chapter.

2. Both Yodh and Waw are weak letters, and become quiescent after certain vowel sounds; hence they lose their

consonantal character after most preformatives. In some cases, also, they disappear entirely.

C. Qal

1. Several of the commonest words have a *type E* Impf., יִטַּל. Here the י (or ך) of the stem is dropped entirely, the י which is written being merely preformative. The Tsere under the preformative is fixed; but the second Tsere is tone-long, and the inflection is analogous to that of an ordinary Ni. Impf.

a. The Impv. is formed from the Impf. according to the usual principle; the preformative is dropped, leaving טַל (Plu. טַלְךָ).

b. To form the Inf. Cst., ת is added to the shortened stem (cf. Ch. 36, B, 5, b), and it is pointed as a segolate noun — טַלְתִּי (for a primitive טַלְתִּי). A prefixed ל is pointed with Qamets before a simple form (cf. Ch. VIII, A, 2, d), with Shewa before a form with a suffix.

2. A larger number of words have a *type A* Impf., יִיטַל, in which the י of the stem is retained, quiescent in Long Hireq¹.

a. In forming the Impv., the י is sometimes irregularly dropped, sometimes retained; e.g., רַשׁ, also יִרָה.

b. In the Inf. Cst., יִרַשׁ has a Q¹ form, יִרָשֶׁת. Most other verbs are *regular* here; e.g., יִבַּשׁ (but also יִבָּשֶׁת).

¹ But not infrequently this is written defectively; e.g., יִבַּשׁ.

3. In both groups the Inf. Abs. and Part. are quite regular—יטול and יטל respectively

D. Other Voices

1. In the intensives the ׳ stands at the beginning of a syllable, and hence the forms are perfectly regular¹. But thruout the other three voices the original Waw reappears.

2. In Ni. Perf. the groundform was נוטל (cf. Ch. XXXVII, B); the Pathah and Waw coalesced, giving נוטל (cf. Ch. XIX, B, 1). Similarly, in all forms of Hi., the Waw appears in Holem—הוטיל having become הוטיל, etc.²

3. In Ni. Impf. and allied forms, the ך is fully consonantal, and takes D.F.; e.g. , ינטל, etc.³

4. In all forms of Ho., the ך appears in Shureq; this is the result of a coalescence of the ך and the Qibbuts under the preformative (cf. Ch. XXVIII, D, 4) — הוטל having become הוטל.

E. Effect of Waw Consecutive

When Waw Consec. is used with an Impf. which has a long open penult, the accent is drawn onto the penult,

*¹ But sometimes Hith. has the form הוטייל. And the Pi. Impf., 3ms, is sometimes contracted; e.g., ייבשהו for ייבשהו.

² Such a Holem should always be written fully; but sometimes the etymology has been neglected and it is written defectively, as in Ni. נטל, Hi. יטיל, etc.

*³ The ics always has Hireq under א; e.g., אוקר.

and the vowel in the ultima shortened; hence the Q¹ form becomes **וַיִּטַּל**¹. And in Hi. a double change occurs: Waw Consec. of course requires the Jussive form, which is **יִטַּל**; and with the moving of the accent, this becomes **וַיִּטַּל**.

VOCABULARY

יָבֵשׁ Q ² , be dry, dry up; Hi ¹ , make dry, dry up	יָרַד Q ¹ , go down; Hi ¹ , bring down
יָכַח Hi ¹ , decide; reprove, chasten, punish	יָרַשׁ Q ² , take possession, occupy; Hi ¹ , dispossess
יָלַד Q ¹ , bear, bring forth; Ni., be born; Hi ¹ , beget	יָשַׁב Q ¹ , sit, dwell
יָעַץ Q ² , give counsel; pur- pose; Ni., take counsel	יָשַׁע Hi ¹ , save, deliver; Ni., Pass.
יָצָא Q ¹ , go out; Hi ¹ , send or bring out	יָתַר Hi ¹ , let remain, leave; Ni., remain, be left

EXERCISES

- (1) נִלְדְּדוּ יְלָדֵינוּ שָׁם וְנִזְרִידוּם הֵנָּה: (2) הִנָּתַר פֶּה וְרֵשׁ
 אֶת־כֶּרְמִי עַד־אֲשֶׁר אוֹצִיא אֶת־אֲחִי: (3) תֵּשְׁבוּ בְּשָׁלוֹם כִּי
 נוֹשִׁיעֲכֶם מִמַּעַנְכֶם: (4) וַיֵּרַד לְשֹׁפֶת הַנָּהָר וַיִּיבֶשׁ:
 (5) נִנְעָצָה לְהוֹרִישׁ אֶת־אִיבֵינוּ וְאֵל נֹתִירָה אִישׁ בְּעַרְיָהּ:
 (6) צָאֲהֶנָּה עָמִי וְרָאָה אֶת־רֶכְבִּי: (7) וְהָיָה בְּרִשְׁתָּךְ אֶת־
 נִחְלָתָה הַזֹּאת וְהוֹכַחְתָּ: (8) וַיְהִי אַחֲרֵי לְדָתָהּ לוֹ בֵּית
 אַחַת וַיּוֹלֶד בָּנִים רַבִּים: (9) וַיְהִי בִּיבֹשׁ הַנְּחָלִים וְלֹא נִזְרִירוּ

*¹ And the Q² form occasionally becomes **וַיִּטַּל**.

בְּנֶגֶב וַתֵּרְדָּהּ לְיָאֵר: (10) וַתֵּעַצוּ אֵלֶיהָ לְבַלְתִּי רַחֲמָן
 וְלֹא אָבָתָהּ לִוְכִיחַ אִתָּן: (11) וַיְחִי אַחֲרֵי הוֹלִידוֹ אֶת־בְּנוֹ
 הַשְּׂבִיעִי חֲמֵשׁ עָשָׂר שָׁנָה:

1. She was born before we were brought out from Egypt.
2. Go down to that valley, my sons, and dispossess its inhabitants.
3. And her mother brought her down and left her here to bring forth her first-born.
4. And it came to pass when he took possession of his inheritance, that he was delivered from poverty.
5. And it came to pass as we were taking counsel against his teachers that he sat (down) with us.
6. And Jehovah dried up all the water which remained upon the face of the earth.
7. Did ye reprove them because they did not beget children?

CHAPTER XLVI

PE YODH VERBS (CONTINUED)

A. Skeleton Paradigm

	Q ³	Hi ³		Q ⁴
Perf.	[יָטַל]	הֵיטִיל		יָטַל
Impf.	יִיטַל*	יִיטִיל (+Waw, וַיִּיטַל)		יִטַל*
Impv.	יָטַל	הֵיטִיל		

B. Verbs Originally Pe Yodh (Q³, Hi³)

1. There are a few verbs in which the initial Yodh is the true and original root letter. *It is therefore retained thruout*, being a proper part of the stem.

2. The Qal Impf. is *type A*, with the Yodh quiescent in Long Hireq—coinciding in form with Q². But the Impv. is *regular*, never dropping the Yodh; so also, of course, is the Inf., יָטַל.

3. All forms of Hi. have Tsere under the preformative, the Yodh being quiescent after it; e.g., הֵיטִיל, etc.¹

C. Special Words and Idioms

1. Original Pe Waws of the first class which are also Lamedh Guttural have Qal Impf. in *A* instead of in *E*; e.g.,

¹ The ground-form was הֵיטִיל; primitive יִ frequently became יִ (cf. Ch. XIX, B, 2).

יָדַע, יִדַּע; hence also Impv. יָדַע, Inf. יָדַעַת (with suffixes, יָדַעְתִּי); and Hi. Impf. with Waw, וַיִּדַּע.¹

2. Verbs which are also ל"א have a long vowel in Impf., and keep it after Waw; e.g., יִצָּא, יִצָּא.

a. יָצָא retains the י in Impv. Qal, יָצָא; and in Qal Inf. it usually takes the Fem. form in ה, יָצָאָה.

b. In Qal Inf. of יָצָא the vowels coalesce and the א becomes silent—צָאָה becoming צָאָה.

3. Two common words, יָדָה and יָרָה, have also the weaknesses of ל"ה verbs. Typical forms (Hi.) are: יָדָה, יָדָה, יָדָה; יָרָה, יָרָה, יָרָה.²

4. הָלַךְ is inflected in almost all forms as tho it were a Pe Yodh (Q1); e.g., Qal Impf., יִלְךְ; Hi. Perf., הוֹלִיךְ, etc. But Qal Inf. with suffixes is לִכְתִּי, not לְכִתִּי; also the initial ה is used in Qal Perf. and Inf. Abs., and Hith.

5. יָכַל is defective. It is used in Qal in the Perf., and in the Inf. יִכְלֹת (an *o* class segolate); in Ho. in the Impf.

6. יָסַף has a special idiomatic sense when used with a complementary Inf. (which either may or may not have ל); e.g., הוֹסִיף לִרְנוֹת (lit., He added to shout), may mean "He shouted again," "He continued to shout," or "He shouted yet more (louder)." עוֹד may be added for emphasis.

*¹ Similar are some verbs with final ר, or a middle guttural; e. g., Qal Impf., יָקַר; Impv., הָב.

*² There are also some Qal forms; e.g., Impf., יִירָה, נִירָם; Inf., יִירֹת; Impv. Plu., יִירֹו. Less common is the verb יִנָּה.

7. יָטַב is used in Hi. with a complementary Inf. (with ל) to mean "to do a thing well"; e. g., הֵיטִיב לְדַבֵּר, (He 'made good' speaking), "He spoke well"¹.

D. Identification Marks

1. A Waw (consonantal or as a vowel letter) after a preformative letter almost always represents an initial Yodh.

2. "Double Tsere" in Qal Impf.

3. Segolate Infinitives are usually Pe Yodh.

4. When the Yodh appears, tho quiescent, the stem is immediately apparent. (Sometimes, however, the Yodh is omitted, the vowel with the preformative being written defectively).

*E. Verbs Assimilating

1. There are a few Pe Yodhs in which the Yodh is *assimilated*, just as an initial Nun is, and represented by D.F. in the second radical. All Pe Yodhs whose second radical is י, except יָצָא, are thus inflected; such forms occur occasionally also in a few other verbs. Many of these words also have more regular פ"י forms; e.g., Ho., הוֹצֵק.

2. In addition to the forms shown in the paradigm (Q⁴), one Qal Impf. in A occurs—יָצַת; also other voices, as Ni. נִצַּח, Hi. הִצִּיק, Ho. הִצֵּן, etc.

¹ Occasionally the Inf. Abs. is used after a finite verb form in a similar sense; e.g., דִּבֶּר הֵיטֵב.

VOCABULARY

יִרְאֶה	Hi ¹ , praise, celebrate	יִסַּף	Hi ¹ , add; increase
יָדַע	Q ¹ , know; Hi ¹ , show, make known	יָרָא	Q ² , fear; Ni. Part., dreadful; wonderful
יָטַב	Q ³ , be good; Hi ³ , do well, do good	יָרָה	Hi ¹ , throw, shoot; instruct
יָכַל	be able; <i>with</i> ל, prevail over	יָשַׁר	Q ³ , be straight, right; Pi., make straight, even
יָלַל	Hi ³ , wail (עַל, for)	הֵלֵךְ	Hi ¹ , lead, take away
יָנַק	Q ³ , suck; Hi ³ , suckle		

EXERCISES

(1) וַתִּינַק אֶת־בֶּן־מוֹשִׁיעָה: (2) וַיְהִי בְּלָכְתּוֹ לְהוֹכִיחָם וַיֹּסִיפוּ לְהִילָל: (3) לֹא תוּכַל לִי כִּי לֹא אֵירָא אֹתָךְ: (4) לְכֶהֱנָא וְאוֹדִיעָה אֹתָךְ אֶת־אַמּוֹנִית עֶבְדִּי: (5) וַתּוֹצֵא אֶת־אֲבִיהָ וַיִּיטֵב לָזֶמֶר: (6) אוֹדָה אֶת־הַמּוֹלִיד אֹתִי לָרַעִי: (7) הֵיכָלָתָם לָלֶכֶת בַּמִּצּוֹת אֲשֶׁר בָּהֶן הוֹרִיתִיכֶם: (8) וַיֹּסֶף מִדִּינוֹת רַבּוֹת לְמַמְלָכְתּוֹ: (9) וַיְהִי בְּהוֹשָׁעוֹ בְּכַחֵי וַיִּשָּׁר בְּעֵינָיו לְהוֹדוֹתָנִי: (10) וְהָיָה בְּדַעְתְּכֶם אֶת־חֻקֵּיהֶם הַנּוֹרָאִים וְהִילַלְתֶּם: (11) תִּינָקִי אֶת־חֶלֶב הַגּוֹיִים וְיִדְעַתְּ כִּי אֲנִי מוֹשִׁיעַךְ בֵּת יְרוּשָׁלַם: (12) וְנָשְׁבָם וְאַיְנָנוּ מוֹרִים חֵץ:

1. And I will not be able to show them the dreadful misery of those dispossessed. 2. How will she know that she will go tonight? 3. And he punished them well because they did not make the road straight. 4. And it

came to pass when they knew her sin that she was afraid to go to them. 5. And he again praised us because we prevailed over the king's sons. 6. The mother who suckled thee instructed thee not to be afraid to go out with my army. 7. Take ye away from me those who are wailing about their servitude.

CHAPTER XLVII

PE NUN VERBS (נָטַל)

A. Skeleton Paradigm

	Qal	Ni.	Hi.	Ho.
Perf.	[נָטַל]	נָטַל*	הָטִיל*	הָטַל*
Perf.	יָטַל*	יָטַל*	[יָנַטַל]	יָטִיל etc.
Impv.	[נָטַל]	טַל	etc.	etc.
Inf.	[נָטַל]	טָלַת (נָטַל)†		

B. Forms with Nun Assimilated

1. As already explained in connection with the preposition מִן, Nun is a weak letter and easily disappears. *In these verbs the initial נ is regularly assimilated into the following letter whenever it stands at the end of a syllable and consequently has no vowel.*

a. This assimilation occurs in Impf. Qal (יָטַל for יָנַטַל), Ni. Perf. and Part. (נָטַל for נָנַטַל), and all of Hi. and Ho. (הָטִיל for הָנַטִיל, יָטַל for יָנַטַל, etc.).

b. *In all such cases the second radical of course has D.F.*

c. Note how similar are the Ni. and Pi. Perfects, actually coinciding in all forms except 3ms; e.g., נָטַלְתָּ, נָטַלְתָּ. The context must indicate the voice.

2. Of the two forms of Qal, *type O* is far more common. *Type A* is used only in the verbs which are also Lamedh Guttural, in נָשַׁךְ and נָשַׁךְ, and in a few less common words.

3. Notice the use of Qibbuts instead of Qamets Hatuph under the preformative in Ho. (Ch. XXVIII, D, 4).

C. Other Forms

1. The ך is *entirely dropped* in certain Qal forms:

a. In Impv. of *all* words with Impf. in A; e. g., טַל.

b. In the Inf. Cst. of a few words, which then add ת as Pe Yodhs do; e. g., נָשַׁךְ, (לִּ)נָּשַׁךְ, (לִּ)נָּשַׁךְ; also three words given in next Chapter.

2. The ך is *retained*:

a. In Qal Impv. of *all* words with Impf. in O; e.g., נָטַל.

b. In Qal Inf. of all words (whether the Impf. is *type A* or *O*), except those mentioned above in 1, b; the ך does not assimilate even after ל; e.g., לִּנְטַל¹.

c. In all forms where the ך stands at the beginning of a syllable; these verbs are perfectly regular in Qal Perf., Inf. Abs., and Part.; in Ni. Impf. and allied forms; and thruout the intensives.

*¹ A few words have both forms of Inf.; e.g., נָטַע and נָטַע; so also נָטַע.

VOCABULARY

נבא	Ni., prophesy	Ni., <i>Pass.</i> ; Part., outcast
נבט	Hi., look, gaze; behold; have respect to	נכר Hi., look upon; know
נגד	Hi., tell, announce, declare	נָסַע pull up; remove (camp)
נגַע	touch	נָפַל fall; Hi., let fall, throw down
נָגַף	smite (<i>esp. with plague</i>)	נָצַל Hi., snatch, deliver; Ni., <i>Pass.</i>
נָשָׂא	draw near, approach; Hi., bring near	נָקַם avenge; Ni., avenge oneself, be avenged
נרח	Hi., thrust out, expel;	נָשַׁק kiss (+ ל)

EXERCISES

(1) הֵתִנְבֵּא נְבִיאָתָם כַּאֲשֶׁר הִגִּיד לָכֶם אֱלֹהֵיכֶם: (2) וַיְהִי בְּנִשְׁתָּם לָנוּ וַיִּכְרְנוּ: (3) נָקַם־נָא אֹתִי מִצָּרִי וּמִנִּצָּלָה מִחַמָּתוֹ: (4) וַיִּפְּלוּ לִפְנֵינוּ וַיִּשְׁקוּ לְרַגְלֵינוּ: (5) הִבִּיטוּ עָלָיו בְּטָרֶם יִגִּישְׁהוּ: (6) הִיָּדִיחַ אֶת־הַנִּנְפִים: (7) לֹא אֶנְעִהוּ אִם יֵסַע מִמִּגְרָשִׁי: (8) הֵנוּ מִדִּיחַ אֶת־יֹשְׁבֵי הָעִיר: (9) אֲלֵנָּא תִּפֹּל אֶת־הָאֶבֶן הַהִיא עָלַי: (10) וְאַסַּע מִהִנָּב וְאַלֶּךְ לְנִקְמִי אֶת־בְּנֵי: (11) הִבִּט עָלַי וַהֲגִיד אֶת־צָדְקָתִי לְאַחֵי: (12) עוֹדֵנִי נְבִיא לִפְנֵי הַנְּשִׂאִים וַיִּנָּפֶם יְהוָה:

1. Hast thou had respect to the appearance of these outcasts? 2. Draw ye near unto me, that I may declare to you the law of Jehovah. 3. And we will prophesy how Jehovah will smite this people and what He will let fall upon them. 4. They refused to approach her and kiss

her. 5. Do not touch her, lest she avenge herself on thee.
6. And it came to pass when he looked upon the valley
that he removed his camp from the hill. 7. And it was
told me that thou didst snatch her from under the falling
rock.

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CHAPTER XLVIII

PE NUN VERBS (CONTINUED)

A. Special Words

1. In words which are also Ayin Guttural, the Nun is not usually assimilated, because the guttural will not take D.F. to represent it. Such words are then regular; e.g., נִאָף, Impf. יִנְאָף. But in a few such words assimilation does occur; e.g., the Ni. Perf. of נָחַם is נִחַם—the ח having an “implicit dagesh.”¹

2. Two common words which are also ל"ה require special attention:

נָטָה, Qal Impf. יִטָּה; Jussive יִט.

Hi. Impf. יִטָּה; Jussive יִט.

נָכַה, Hi. Impf. יִכָּה; Jussive יִךְ.²

3. The verb נָתַן has several special irregularities:

a. The *final Nun*, as well as the initial one, is weak, and is assimilated into any consonantal affirmative; e.g., נָתַתָּ for נָתַתָּה, etc. (This is the only verb in which a final Nun is thus assimilated before any letter except Nun).

b. In Qal Impf. it has a *type E* form יִתֵּן; hence also Impv. יֵתֵן, Plu. יִתְּנוּ, etc.

¹ נִחַת has Impf. Qal יִחַת.

² Less frequent are נָהַה (Qal Juss. יִנְהֶה), נָשָׂה, etc.

c. The ground-form of the Inf. was תַּנַּת; but instead of this becoming תַּנָּת, the נ was assimilated into ת and the Hireq lengthened to Tsere (cf. fifth declension nouns), giving תַּת (לְ), with suffixes תַּתִּי (לְ), etc.

4. נָשָׂא, being also א"ל, of course has Qamets in Impf. Qal, יִשָּׂא; also Impv., שֵׂא. The Inf. Cst., which adds ת, is irregular in vowel pointing; שֵׂאת has contracted to שֵׂאת (but with ל, לִשְׂאת).

5. לָקַח is inflected like a Pe Nun in Qal, the ל being assimilated into the ק. As it is also Lamedh Guttural, the forms are: Impf. יִקַּח, Plu. יִקְחוּ (cf. Ch. IV, A, 2, b); Impv. קַח; Inf. קַחַת, with suffix קַחַתִּי. The Ni., however, is regular—נִלְקַח.

B. Identification Marks

These verbs are generally very easy to recognize. A verb with only two radicals, the first of which has D.F., is usually Pe Nun. A few forms in the Impv. and Inf., however, are so similar to those of other verbs that it is impossible to discriminate absolutely at sight.

C. Similar Forms of Some Pe Yodh Verbs

Study in this connection Section E of Ch. XLVI.

VOCABULARY

נָאָף	commit adultery	נָחַם	Ni., lament, grieve; Pi ³ , comfort
נָחַל	inherit, get as a possession; Hi., cause to inherit	נָטָה	stretch; turn away; Hi., turn away (<i>trans.</i>); pervert

נָטַע	plant		quit; let go unpunished
נָכָה	Hi., strike, smite	נָשָׂא	lift up; bear; take away; forgive
נָצַב	Ni., stand; Hi., set, place	נָשַׁג	Hi., attain to, overtake
נָצַר	keep, guard, watch	יָצַק	Q ⁴ , pour
נָקָה	Ni., be innocent; go unpunished; Pi., ac-	יָצַר	Q ⁴ , form, fashion, make

EXERCISES.

- (1) תָּנָה לִי שָׂדֶה אֲשֶׁר־בוֹ אֶטַע אֶת־חֹטִי: (2) אִם יִנָּאֶף
 לֹא נָשָׂא אוֹתוֹ: (3) הַשִּׁיגִם בַּדֶּרֶךְ וַיִּקַּח אֶת־כֶּסֶף מֵהֶם:
 (4) הֲלֹא נָחַם אֶת־הַנְּעָרָה אֲשֶׁר הִכְתָּה: (5) וַיְהִי בְּתַתּוֹ לָהּ
 אֶת־הַמָּטָה וַתֵּט מִמֶּנּוּ: (6) נָחֲמוּ מְאֹד כִּי לֹא הִצִּיבוּ אֶת־בֵּיתָם
 עַל־הַצּוּר: (7) יִתְּנוּ לִי אֶת־הַיֵּין וְאֶצְקֶהוּ לְגִרִּי: (8) תִּשְׂאוּ
 אֶת־עֲוֹנֵכֶם וְלֹא תִנָּחֲלוּ אֶת־מִקְנִי: (9) וַהֲיָה בְּקָחְתוֹ אֶת־
 קַרְבָּנִי לְמִזְבֵּחַ וְנָקָה: (10) נָצְרוּ אֶת־הַמַּצּוֹת וְנִצְלָתָם:
 (11) נִצָּרָה לָנוּ כְּלִים וְנִכָּה אֶת־מִטִּי הַמְּשֻׁפֵּט:

1. Did ye stand here to give them gifts? 2. Do not thou turn away the heart of my people, lest they commit adultery and evil overtake them. 3. I will pour oil upon the chariot which he will make. 4. And it came to pass when we took his arrows that he did not grieve. 5. Behold, he is planting his vineyard, which we caused him to inherit, but he will not watch it. 6. Did those who smote us go unpunished? 7. Comfort ye your hearts, for I will forgive your sin.

CHAPTER XLIX

MIDDLE WEAK VERBS: AYIN WAW (קול)

A. Skeleton Paradigm

	Qal	Ni.	Hi.	Ho.	Polel
Perf.					
3ms	קָל*	נִקּוֹל*	הִקִּיל*	הוֹקֵל*	קוֹלֵל*
2ms	תִּקְלָתָּ	תִּנְקוּלוֹתָּ	תִּהְקִילוֹתָּ	תִּהוֹקְלָתָּ	תִּקּוֹלְלָתָּ
3cp	תִּקְלוּ	תִּנְקְלוּ	תִּהְקִילוּ	תִּהוֹקְלוּ	תִּקּוֹלְלוּ
Impf.					
3ms	יִקּוֹל*	יִנְקוֹל*	יִקִּיל	יִהוֹקֵל	יִקּוֹלֵל
3mp	יִקְלוּ	יִנְקְלוּ			יִקּוֹלְלוּ
3fp	תִּתְקוֹלְיָנָה	תִּתְנַקְלָנָה	תִּתְהַקְלָנָה		תִּתְקוֹלְלָנָה

B. Nature of the Words

1. The term *Middle Weak* is commonly used as a group designation for the closely allied Ayin Waw and Ayin Yodh verbs. The Ayin Waws are far more numerous, and the discussion in this chapter is limited to them; but many of the statements apply equally to Ayin Yodhs.

2. These verbs depart more radically from the strong verb than any others thus far studied. Waw is a very weak letter, and nowhere, in the present forms of these

verbs, has it retained consonantal value¹. It either coalesced with a vowel sound to form Holem or Shureq (just as in some voices of Pe Yodhs), or was entirely elided. In either case, the stem retains only two consonantal letters, and hence is *monosyllabic* in all forms.

3. In the Qal Perf. the Waw has been elided. Hence these verbs are listed in the lexicon in the Inf. Cst., where the Waw appears (as Shureq).

C. Third Masculine Singular Forms

1. In Qal Perf. the Waw was elided from the ground-form קָוַל , and the two Pathahs combined into Qamets— לִקְוַל becoming לִקְוֹל ².

2. In Ni. Perf., two steps are to be discerned in the development of the ground-form נִקְוַל into the present form:

a. The Waw and Pathah coalesced into Holem— נִקְוֹל .

b. As the ק then became the initial letter of the second syllable, the preformative syllable was left open; so naturally the Pathah was made tone-long, giving נִקְוֹל .

¹ It is an open question whether these roots really are tri-literal—whether the Waw was at all consonantal, or only a vowel letter; without attempting to settle this theoretical point, we adopt its consonantal character as a working hypothesis in accounting for the forms. (A similar doubt attaches to the tri-literalness of Double Ayins—Ch. LI).

² Or, according to another theory, both the Waw and the preceding Pathah were elided, and the final Pathah simply made tone-long.

3. In Hi. Perf. the ground-form was הִקְוִיל; the Waw was elided, and the preformative vowel lengthened, giving הִקִּיל.

4. In Ho., the first two root letters apparently were transposed, giving הִוְקַל as a ground-form in the Perf.¹ Coalescence then gave הִוְקַל.

5. The ordinary intensives could hardly be used, as they require a D.F. in the middle radical, and it is weak in these verbs. The intensification is therefore accomplished by repeating the last radical instead of doubling the middle one². The respective forms, called *Po'lel*, *Po'lal*, and *Hithpo'lel*, are: קוֹלֵל, קוֹלֵל, and הִתְקוֹלֵל (from ground-forms קוֹלֵל, etc.)³.

6. The principles in the Impf. are very similar to those in the Perf. The Qal יְקוֹל is readily derived from the ground-form יִקְוִל. In Ni., יְקוֹל, by coalescence, became יְקוֹל. And the יְקִיל in Hi. is from יִקְוִיל. The other Impfs. are quite analogous to their respective Perfs.

¹ Cf. with this the euphonic transposition occurring in Hith. of verbs whose first radical is a sibilant.

² Another form of reduplication is occasionally used. The weak radical is entirely dropped out, and both strong radicals are repeated. The respective forms are: קִלְקַל, *Pilpel*; קִלְקַל, *Polpal*; and הִתְקַלְקַל, *Hithpalpel*.

³ Sometimes the names *Pi'lel*, *Pu'lal*, and *Hithpa'lel* are used.

D. Other Persons and Numbers

1. In Qal, Hi., and Ni., *vowel affirmatives are not preceded by vocal Shewa*, because the preceding vowels are not tone-long but long by coalescence and hence fixed. Also, *the accent is retained on the stem of the verb*; e.g., קָלוּ, אָקוּלָהּ, etc. (just as in Hi. of strong verbs).

2. In Qal Perf., and in Ni. and Hi. Impf., consonantal affirmatives are attached directly to the stem (the vowels of which are somewhat modified, as shown in the paradigm). But in Qal Impf., and in Ni. and Hi. Perf., there is introduced between the stem and the endings an *auxiliary vowel*—Holem in the Perfs., םֿ in the Impf.¹

a. This auxiliary vowel always draws the accent from the stem². Therefore the tone-long vowel under the preformative must shorten to Shewa (in Hi. to Hateph Patah).

b. In Ni. Perf., furthermore, the stem vowel is unaccountably changed from Holem to Shureq.

3. In Ho. and the intensives the various persons are derived from the 3ms by fully regular methods.

¹ The auxiliary vowel is sometimes omitted from those forms which regularly have it, and sometimes inserted in forms where the ending is usually directly attached.

² The tone is on the syllable containing this vowel, except before הָם and הֵן, which require it themselves.

VOCABULARY

גור	sojourn	עור	Q or Hithpo., awaken; Hi., waken (<i>trans.</i>)
זור	turn aside; Part., stranger	פויץ	Hi., scatter, disperse; Ni., <i>Pass.</i>
כון	Hi. (also Po.), set up, establish; appoint; prepare; Ni., <i>Pass.</i>	קום	rise; Hi., raise up
נוס	flee; Hi., put to flight	רום	be high, lifted up; Hi. (also Po.), lift up
סור	turn aside, away; Hi., put away, remove	רוץ	run; Hi., make run
		שוב	turn; return; Hi., turn (<i>trans.</i>); bring back

EXERCISES

- (1) רָצוּ אֶל־הָהָרִים פֶּן יָשׁוּבוּ אִי־בֵיהֶם וּמָצְאוּם:
 (2) וְנִפְּצוּ בְּטָרֶם יָרוּם הַשָּׁמַשׁ בְּשָׁמַיִם: (3) אָרִיץ אֶתְכֶם
 עַל־דִּרְכֵּי יִשְׂרָאֵל וְהִקִּימֹתִי לָכֶם עֲזָרִים: (4) כּוֹנֵן אֶת־
 גְּבוּרָתוֹ בְּגוֹיִם: (5) הִתְעוֹרְרָנוּ הַשָּׁכֶם וְנָקוּם וְנָנוּס: (6) עָתָה
 תִּרְמְנָה אֶת־קוֹלוֹתֶיךָ לְהוֹדוֹת אֶת־הָאֱלֹהִים כִּי הִסִּיר
 אֶת־הַדָּבָר מֵעַל־יָכֶן: (7) וַיִּכְוְנוּ עַד הַכֶּסֶּא בְּטָרֶם שִׁבְנוּ:
 (8) הָעִירוּ אֶת־אֲמֹכֶם כִּי הִנֵּסוּ צָרֵינוּ אֶת־אֲנָשֵׁי מְלַחְמֹתֵינוּ:
 (9) הוֹשְׁבָה מִדֶּרֶכָּה וְלֹא גָרָה עִמּוֹ: (10) לֹא יוֹסֵר כְּבוֹדְכֶם
 אִם תִּסּוּרוּ מֵעוֹנֶכֶם: (11) וְנִפְּצוּתָן וְאִירַע לָכֶן אֲשֶׁר אֶל־
 בֵּיתוֹ תְּזוּרִינָה:

1. After she wakened them they arose and returned home. 2. They will put our armies to flight, and we will be scattered. 3. Did he turn away from you after he

had been brought back and established in your house?

4. Will these women sojourn with thee after their masters put them away? 5. Wilt thou lift up thy heart to vanity and raise up temples to other gods? 6. We will run quickly and will not turn aside. 7. We set up our altar after we fled to this place.

CHAPTER L

MIDDLE WEAK VERBS (CONTINUED)

AYIN WAW AND AYIN YODH (קיל, קול)

A. Skeleton Paradigm

	Qal		Ni.	Hi.
Impf.	יְקוֹל	יְקִיל*		יְקִיל
Juss.	יִקַּל	יִקַּל		יִקַּל
+Waw	וַיִּקַּל	וַיִּקַּל		וַיִּקַּל
Impv.	קוֹל	קִיל	הִקּוֹל	הִקַּל
Inf.	(לִ)קוֹל	קִיל		הִקִּיל
Part.	יִקַּל	קַל	נִקּוֹל	יִמְקִיל

B. The Moods

1. The Qal Jussive is יִקַּל. Since the penult is long and open, it receives the accent after Waw Consec., and the ultimate vowel shortens to Qamets Hatuph; likewise Hi. has Segol.

2. The other moods are, in general, regularly derived. However, in Hi. Part. the preformative vowel is Tsere (tone-long), not Qamets as in the Impf. In Qal Impv. the 2fp is קוֹלִינָה, instead of קִילִינָה (and note the Cohort.

(קֹוֹלָה). In Qal Part., the Qamets is fixed, but does not retain the accent as in the Perf.; e.g., קָלִי, קָלָה. Note also that a ל prefixed to Qal Inf. has Qamets; and that the vowels in all the Infs. are unchangeable in inflection.¹

C. Ayin Yodh Verbs

1. These verbs coincide in form with the Ayin Waws in all voices except Qal; usually also in Qal Perf.² and Part.

2. In Qal Impf., and the allied Impv. and Inf., they have Long Hireq where the Ayin Waws have Shureq; e.g., יִקִּיל. But some also have parallel forms with Shureq, and lexicons list these sometimes with middle Yodh, sometimes with middle Waw. The three for which a double form is given below usually have the Waw in Inf., the Yodh in Impf. and Impv.

D. Suffixes

Suffixes of course draw the accent from the verb stem. Hence in various forms a long vowel under the preformative must shorten to Shewa; e.g., יְקִילֹנִי, יְקִילֹנִי.

E. Special Words

1. The several statives belonging to this class of verbs are so lacking in uniformity that general rules can scarcely be stated. The most common are the following :

*¹ The Hi. Inf. Abs. sometimes has the form הִקִּיל or הִקִּיל, as well as הִקֵּל.

² Occasionally, however, the Yodh appears there; e.g., בֵּין has בִּינוּתִי as well as בִּנְתָּ (cf. note 1, page 262).

a. מוֹת has Qal Perf. מָתָה, מֵתָה, מִתָּה (cf. Ch. 28, D, 5), etc.; Part. מֵת; Impf. as in קוֹל. In Hi. Perf. it does not have the auxiliary vowel; e. g., הִמָּית, הִמָּתִי, הִמָּתָם.

b. בּוֹשׁ has Holem instead of Shureq thruout Qal:

	Perf.	Impf.	Impv.	
3ms	בּוֹשׁ	יְבוֹשׁ		Inf. בּוֹשׁ
2ms	בִּשָּׂת		בּוֹשׁ	Part. בּוֹשׁ
3mp	בוֹשׁוּ	יְבוֹשׁוּ		
2fp	בִּשְׂתִּי	תְּבוֹשְׁנָה	בִּשְׂנָה	Hi., הִבִּישׁ, etc. ¹

c. בּוֹא is like קוֹל in Qal Perf.; in Impf., Impv., and Inf., it has Holem (יְבוֹא, בּוֹא, etc.). Because it is also ל"א, the final vowel does not shorten after Waw Consec.; e.g., Hi., וַיָּבֵא.

d. אֹר has Holem thruout Qal; Perf., אֹר, אֹרֵר, אֹרֵר; Impf. יֹאֹר, etc. The Ni. Impf. is יֹאֹרֵר, on account of the initial guttural.

2. Words that are also Lamedh Guttural take final Pathah after Waw Consec.; e. g., וַיִּנַּח for either וַיִּנַּח or וַיִּנַּח. So also do some with final ר, especially סוֹר.

3. נוֹחַ has a secondary form of Hi. in which the first radical receives D.F. This is an Aramaic form, similar to a subclass of Double Ayins (see further in Ch. LII)².

*¹ Forms הוֹבִישׁ, etc., also occur, as tho from יָבֵשׁ.

*² Other similar forms occur rarely; e.g., in לוֹחַ, סוֹחַ, לוֹחַ, and מוֹל.

4. **שוב** is used in a special idiom, to mean "to do again"; e.g., **וַיָּשָׁב וַיָּקָם**, (*lit.*, And he returned and arose), "And he arose again."

5. A few verbs, especially those which are also **ל"ה**, have a fully consonantal Waw; it then causes no irregularities.

*6. A few Piels are in use, in which Yodh has been substituted for Waw; e.g., **קָיָם**, from **קָוָם**.

*7. In the forms of Hi. Perf. which require Shewa under the preformative, a verb which is also Pe Guttural takes instead a full Pathah; e.g., **הַעֲדִיָּתָהּ**. (The same thing occurs in Pe Guttural Double Ayins).

F. Identification Marks

1. Long vowel under the preformative

a. As a corollary from this, the occurrence of Shewa there before suffixes and some affirmatives.

b. The only occurrences outside the monosyllabic roots are **יָטַל** and **יַעֲטַל** (which are self-evident), and **יָקַט** (Ch. XLIV, C, 1, a).

2. *Recessive accent*; i. e., on the penult in various forms which are accented on the ultima in strong verbs.

3. Helping vowels before personal affirmatives.

4. Unusual forms of the intensives.

5. Waw (or Yodh) appearing in a vowel sound between two strong consonants.

VOCABULARY

אֹר	be light, shine; Hi., illumine	בוש	be ashamed; Hi., put to shame
בוא	come; Hi., bring	בין	perceive, discern; Hi., explain

חול	or חיל, writhe in pain, tremble	ריב	strive, contend
לון	or לין, pass the night, lodge	שים	or שום, set, place, put, lay
מות	die; Hi., kill	שיר	sing
נוח	rest; Hi.,	הניח	give
rest; Hi.,	הניח, set down	שית	set, put, place

EXERCISES

- (1) וַיְהִי בַּהֲבִינָם אֵלָיו כִּי הָלָה וַיָּקָם וַיֵּרֶץ אֵלָיָה מֵהָר:
 (2) וַתָּשֶׁת אֶת־יָדָהּ עַל־רֹאשׁוֹ וַתַּעֲרֹהוּ: (3) הַמָּמִיתִים
 בַּחֲרֹב מוֹת יָמוּתוּ בַּחֲרֹב: (4) וַיְהִי בַּהָאִיר הַשֶּׁמֶשׁ אֶת־
 וַדְּכּוֹ וַיִּסַּר אֶת־מָגְנוֹ: (5) הִבִּיאֲנִי אֶל־הַהִיכָל וְאֲשִׁירָה
 שָׁם: (6) הִבִּישָׁה אֶת־אִיבֶיהָ הָאֱלֹהִים וְאֵל תָּנַח לָהֶם מַחֲמָם
 הַנִּקְמִים: (7) יָשָׁב וַיָּבֹא לִי וַיֵּלֶן בְּבֵיתִי: (8) וַיֵּשֶׁם אֶת־בֵּיתוֹ
 עַל־הָיִם בְּטוֹחַ בַּהֲכוֹנוֹ עַל־צוּר: (9) וְהָיָה בְּרִיבָה עִם הַזֶּר
 הַזֶּה וּבִנְתָּ אֶת־כַּחוֹ: (10) אֲזַרְנָא עֲלֵינוּ הַשֶּׁמֶשׁ וְהַנִּיסוֹת אֶת־
 חֲשָׁכָנוּ: (11) הִנֵּיחַ אֶת־שִׁלְמִי לִפְנֵי הַכֹּהֵן וַיֹּאמֶר הִנֵּנִי
 מִבִּיא אֶת־בְּרַכְתִּי:

1. They brought the dead men and placed them here.
2. And it came to pass when she perceived that it was not light that she returned to her bed (עָרַשׁ) and rested.
3. Do not thou sing in a loud (say, great) voice, for behold she is writhing in pain.
4. We were ashamed to return,

and she explained the thing to the men who came. 5. And he lifted up his weapons and strove with the strangers. 6. Do not flee from before me, for I have come to give you rest and not to kill you. 7. And he turned aside from his path and lodged with me.

CHAPTER LI

DOUBLE AYIN VERBS (קטט)

A. Skeleton Paradigm

Perf.	Qal		Ni.	Hi ¹	Ho ¹	Poel
3ms	קט*	נקטט	נקט*	הקט*	הוקט	קוטט*
2ms	קטות		נקטות	הקטות	הוקטות	
3cp	קטו	נקטטו	נקטו	הקטו		
Impf.	Q ¹	Q ²				
3ms	קט*	יקט*	יקט	יקט	יוקט	
3mp	יקטו	יקטו		יקטו		
3fp	תקטינה		תקטינה	תקטינה		

B. Nature of the Words

1. It is obvious that the weakness of these verbs lies in the fact that the last two radicals of the stem are the same. In practically all inflectional forms this consonant is written only once—the vowel which should stand between the last two radicals being removed, and the one letter being assimilated into the other. In forms with endings the double letter is of course represented by D.F. (e.g., קטטו became קטטו and then קטו); but in the simple forms the D.F. is omitted (e.g., קט for קט; cf. Ch. IV, A, 2, a).

2. In many forms these words are similar to the Middle Weak verbs, since, like them, they appear with only two radicals. The Middle Weak and Double Ayin verbs are therefore often classed together as the *monosyllabic* or *biliteral* roots, in distinction from all other verbs.

C. Third Masculine Singular Forms

1. In all forms in which the regular verb has no vowel between the first two radicals, the vowel belonging between the last two radicals has been transposed to that place; e.g., נִקְטַט, the ground-form of Ni. Perf., became נִקְטַט, and then נִקְטַט—for the vowel under the preformative, coming to stand in an open syllable, became tone-long (just as in the Ayin Waws).

a. Likewise, in Qal Impf., the ground-forms יִקְטַט and יִקְטַט became יִקְטַט and יִקְטַט. And in Ho., the ground-forms הִקְטַט and יִקְטַט became הִקְטַט and יִקְטַט.

b. In Hi. Perf. the ground-form הִקְטַט of course became הִקְטַט; and then, by a very special irregularity of these verbs, the second vowel was lengthened to Tsere instead of to the characteristic Long Hireq of Hi., giving הִקְטַט. The ground-form of the Impf., יִקְטַט, similarly became יִקְטַט.

2. In Ni. Impf., which already has a vowel between the first two radicals, the vowel between the last two is simply dropped—יִקְטַט becoming יִקְטַט, then יִקְטַט. The Qal Perf. is sometimes similarly contracted (cf. B, 1, above); but usually the full regular form קְטַט is used.

3. The regular intensives are sometimes used. But quite frequent also are the following special forms, similar to those used by the Ayin Waws: קוֹטֵט (here called *Po'el*), קוֹטֵט (Po'al), and הִתְקוֹטֵט (*Hilh-po'el*)¹. All these forms are of course conjugated regularly, and hence are disregarded in D.

D. Other Persons and Numbers

1. Forms with vowel affirmatives in Qal Perf. are usually regular. But occasionally there, and always elsewhere, the double final consonant is indicated by a D.F. in the letter. Note that the preceding vowel of course does not become Shewa, and that *the accent stays on the stem of the verb*.

2. All consonantal affirmatives are preceded by an auxiliary vowel—י—in all Perfs., י־ in all Impfs.; of course the last radical has D. F. This vowel, just as in the Ayin Waws, draws the accent from the stem of the verb. Then—

a. In all forms in which the preformative had a tone-long vowel, it must shorten to Shewa; e.g., נִקְטָוֶת.

b. A long vowel in the ultima must shorten before the D.F. (cf. fifth declension nouns, many of which are derived from verbs of this class); the Holem in Qal Impf. (Q¹) becomes Qibbuts, the Tsere in Hi. becomes Hireq; e.g., תִּקְטִינָה, תִּקְטִינָה.

*¹ Occasionally also these verbs have a *Pilpel*, etc.

VOCABULARY

אָרַר	Q ¹ , curse	פָּלַל	Hith., supplicate, pray, intercede
הָלַל	Pi., praise; Hith., boast	צָרַר	Q ² , be pressed, distressed; Hi ¹ , straiten, distress
חָלַל	Pi., profane, defile; Hi ¹ , begin	קָלַל	Q ² , be insignificant; Ni., be light; Hi ¹ , make light
חָתַת	Q ² , be dismayed; Hi ¹ , terrify, confound	שָׁדַד	Q ¹ , oppress, spoil, destroy; Pu. or Ho., Pass.
מָדַד	Q ¹ , measure		
מָרַר	Q ² , be bitter; Hi ¹ , embitter		

EXERCISES

- (1) וַיִּקְלֹוּ בְּעֵינָיו וַיּוֹשְׁדּוּ מִמֶּנּוּ: (2) וַיַּחֲתוּ אֶתְנֹוּ כִּי הֵחֱלֹוּ לַהֲמִיתָן: (3) וְהִתְפַּלְּלֵנוּ לְאֱלֹהִים אֲשֶׁר־בּוֹ נִמְדּוּ יָמֵינוּ: (4) וְצָר בְּבֵינֹו כִּי נָקַל זָהָבוֹ: (5) אִם תַּחַת בְּרָאוֹתָךְ כִּי קָלוֹת בְּעֵינֵיהֶם: (6) אִם לֹא תִמְדִּינָה אֶת־הַחֲטִיִּים בְּמִדַּת צֶדֶק יֵאָר מֶרְאָכָן: (7) אֲצַר אֶת־עִירְכֶם כִּי שְׂדוֹתֶם אֶת־עַבְדִּי: (8) אֲכַרְרוּ אֶת־יּוֹם הַנִּזְלָדָם כִּי מָרָה מְאֹד נַפְשָׁם: (9) וְהִמָּר אַתֶּם אִם יַחֲלִל אֶת־הַיִּכָּלָם: (10) הִלְלוּךְ כִּי פָדִיתָ אֶת־אֲחֵיוֹתֶיךָ: (11) לֹא הִקְלוֹתִי אֶת־הַשָּׁקֶל וְאֲשַׁד אֶת־הָעָם:

1. He did not boast in the length of his sword after it had been measured. 2. She will curse you to your face, for she will be bitter against you. 3. I will make light the work of your wives; therefore let them not be dis-

mayed. 4. Will they profane my temple, or will they spoil it? 5. And those women began to perceive that they were insignificant in our eyes. 6. We were distressed (*say*, it was distressed to us) and prayed to God. 7. Let their servitude be light, lest we embitter them.

CHAPTER LII

DOUBLE AYIN VERBS (CONTINUED)

A. Skeleton Paradigm

	Q ¹	Ni.	Hi ¹		Q ³	Hi ³	Ho ³
Impf. +Waw	וִיקַטְ		וִיקַטְ	Impf. 3ms	יִקַּטְ*	יִקַּטְ*	יִקַּטְ*
Impv.	קַטְ	הִקַּטְ	הִקַּטְ	3mp	יִקַּטּוּ	יִקַּטּוּ	
Inf.	קַטְ (לְ)			3fp	יִקַּטְנָה	יִקַּטְנָה	
Part.	קוֹטֵט	נִקַּטְ	מִקַּטְ				

B. The Moods

1. The Jussive is always like the simple Impf. But after Waw Consec. with Qal or Hi., the accent of course is on the penult, and the ultima is shortened.

2. The Impvs. are all regularly derived from the Impfs., and are conjugated according to the same principles; e.g., Qal Plurals, קַטּוּ, קַטְיָנָה. The same is true of most of the Infs.; e.g., Qal קַטְ, with suffixes קַטְי, etc.¹

3. Of the Parts., note that Qal has a full regular form; and that Hi. has Tsere under the preformative, instead of Qamets.

4. There are only rare occurrences of the Q² forms in the moods, and they show various individual peculiarities.

¹ When a simple Inf. or Impv. is joined by Maqqeph to the following word, the Holem shortens to Qamets Hatuph; e.g., קַטְ.

C. Aramaic Forms (Q³, Hi³)

1. Several verbs are partly declined according to an entirely different principle, following forms that occur in the kindred Aramaic dialect. The characteristic is the *insertion of D.F. in the first radical*, making them resemble Pe Nuns; e.g., Qal Impf. יִקַּט, plu. יִקְטֹו (not יִקְטֹוּ)¹; stative, יִקַּט.

2. These forms are limited to the Impf. of Qal, Hi., and Ho. The Impv. and Inf. of Qal follow the Q¹ forms; e.g., דָּמֹו, Impv. Plu. of דָּמִים; חָם, Inf. of חָמָם (with suff., חָמִי).

D. Suffixes

When suffixes are added to ordinary forms, exactly the same changes are effected as when affirmatives are attached; i.e., the last radical takes D.F., the preceding vowel shortens if it be long, and a tone-long vowel under the preformative becomes Shewa; e.g., יִקַּט, יִקְטִהוּ; הִקְטִנִּי, הִקְטִנִּי. But of course the Aramaic forms follow the same principles as do regular verbs.

E. Special Words

1. Words with a guttural or ך as doubled radical:

a. Forms that commonly have Tsere sometimes have

¹ This may be the result of an assimilation in the reverse direction from that which usually occurs, the ט in יִקְטֹו being assimilated into the ק. Since the second radical has thus gone into combination with the first, the last radical cannot be doubled when endings are added. The Hi. Plu. יִקְטֹו is an exception to Ch. XXVIII, B, 1.

Pathah instead, sometimes have Tsere followed by Pathah Furtive: e.g., Hi. Perf. הִמַּר, הִרַע or הִרֵע; Impf. יִרַע, with Waw וִירַע, etc.

b. These letters cannot of course take D.F. to represent the doubled letter. If the form ordinarily has a short vowel, this is lengthened in compensation; e.g., 3fs Perf. מָרָה, for מָרָה; מְרַעִים; Plu. of Hi. Part. מִרַע. But if the form already has a long vowel, nothing further can be done; e.g., אָוּרוּ, Impv. Plu.

2. In חָנַן a Holem, when it shortens, becomes Qamets Hatuph instead of Qibbutz: e.g., חָנְנִי; so also sometimes in various other words.

3. שָׁמַם follows the Q³ form in the Sing., the Q¹ in the Plu. (a few stative forms also occur in it).

*4. A few words have borrowed occasional forms from the Ayin Waws; e.g., רָנַן has Qal Impf. יִרְנֶן as well as יָרַן; the Inf. of בָּרַר is לְבֹרֵר; and Hi. Impf. of שָׁמַם is יִשָּׁמֵם.

F. Identification Marks

1. These verbs are so similar to the Ayin Waws that they have many marks in common. *The first four points given in Ch. L, F apply equally to the Double Ayin verbs, being generic marks of the monosyllabic roots.* In some cases there is no further mark to differentiate between the two classes; in other cases either the fifth point there given or one of the following points will indicate the class.

2. Special marks of Double Ayin verbs:

- a. The D.F. in the second radical before endings.
- b. The use of Tsere thruout Hiphil.

c. Occasionally D.F. in the first radical.

VOCABULARY

בָּזַז Q ¹ , plunder, seize as prey	סָבַב Q ¹ or ³ , turn; surround; Hi ³ , turn (<i>trans.</i>), cause to turn; Po., go about
בָּלַל Q ¹ , anoint	רָנַן Q ¹ or Pi., shout for joy, rejoice
דָּמַם Q ³ , be silent	רָעָה Q ² , be evil; Hi ¹ , do evil
חָנַן Q ¹ , be gracious to (<i>with Accus.</i>); Ho., beshown favor; Hith., make entreaty	שָׁמַם Q ¹ and ³ or Hithpo., be astonished
מָסַם Ni., melt, faint	תָּמַם Q ³ , or Hi ³ , be finished, ended, consumed; finish, complete

EXERCISES

- (1) יָתָם לְהָרַע לָנוּ וְהִסֵּב אֶת־דֶּרְכּוֹ עוֹד בֵּיתָהּ:
 (2) נִקְלָה אֶת־מַעֲשָׂם וַיִּרְנוּ: (3) יָךְ אֶת־כָּל־עֲרִיָּהֶם וַיְבִיזֵן:
 (4) וַיִּסֵּב אֶת־בְּתִינוּ לְשָׁדְנוּ: (5) אֲשֶׁם אִם יָרַע כְּמוֹד:
 (6) וַיִּקְרַב אֶת־מִנְחַת מִצּוֹת בְּלוּלַת בֶּשֶׁמֶן וַיִּתֵּם זֶבַח:
 (7) דְּמִיָּה וְאֵל תִּרְנָנָה: (8) הָרַעְהוּ וַיַּחֵן אֹתָם: (9) הִתְחַתּוֹנוּ
 (see Ch. L, E, 7) אֶת־הַיְלָדִים בְּסוּבְּבֵנוּ בְּחָצֵר: (10) וַיְהִי
 בְּאַרְכָּם אֹתָם וַיִּשְׁתּוּמְמוּ וַיִּדְמוּ: (11) וַתַּחַל אֲשֶׁתָּךְ לָרֵן עַל
 הַנְּדָחוֹת: (12) הִנּוּ מַחַת אֶת־עַמּוֹ וַיִּמָּר אֹתָם:

1. And they surrounded our friends to do them evil.
 2. And it came to pass when we were gracious to him that he was astonished and shouted for joy. 3. And the governor plundered his vineyard and distressed him, and he

was silent. 4. And the deeds of your prince were evil, and he confounded the people. 5. Finish plundering their houses, and let them not be shown favor. 6. And the king turned his face against me, and my heart melted within me. 7. And ye will be distressed and will begin to make entreaty.

CHAPTER LIII

REVIEW OF IRREGULAR VERBS

A. Further Remarks on Identification

1. The identification marks as given in the several preceding chapters are of course to locate a verb within its proper class. In most cases the tense or mood and voice can then be determined according to the principles given in Ch. 37 for regular verbs—altho much allowance must often be made for the disturbing effect of gutturals and weak consonants.

a. Special Jussive forms should be firmly fixed; they occur (outside of Hi.) only in Qal of Middle Weak verbs and in all voices of ל"ה.

b. Note carefully also that Waw Consec., which always requires the Jussive form, furthermore causes recessive accent and shortening of the ultimate vowel of that form in both Qal and Hi. of פ"י, Middle Weak, and י"י verbs, and in some guttural verb forms (in addition, of course, to Ni.).

2. There is sometimes a rather fine distinction between the forms of certain classes of verbs. In the following cases, especially, the beginner may be confused—altho usually other marks may be found to distinguish the forms:

a. The D.F. in the second radical of Double Ayins, and the occasional Shewa under preformative in both these and the Middle Weak, may seem to indicate a Pi. (especially of a ל"ה).

b. In some cases an apocopated ל"ה (i.e. with ultimate Segol) may not readily be distinguished from the shortened Jussives mentioned above in 1, b. However, in most cases the ל"ה verb has a short vowel under the preformative, while the other forms have a long vowel there.

c. A Yodh before a consonantal affirmative may be either a helping vowel for one of the monosyllabic roots, or the primitive final Yodh of a ל"ה.

d. The forms קָטַן (from קָטַה) and קָלַן (from קוּל) are distinguished only by the place of the accent.

3. Sometimes the identification marks will not indicate the class absolutely, since some forms are identical in several classes. So it is occasionally necessary to investigate several possibilities. Some cases are:

a. A D.F. in the first radical, while proper to פ"ן, also occurs sometimes in פ"י and ע"ע; seldom, also, in ע"ו.

b. A segolate Inf. is usually פ"י, sometimes פ"ן.

c. Shureq after the preformative of Ho. occurs in פ"י, Middle Weak, and ו"ו verbs.

d. Monosyllabic Impvs. occur in both פ"י and פ"ו verbs (and occasionally in ל"ה).

4. The acquisition of a thoro knowledge of the most

common verbs will enable one to recognize at sight the majority of the roots encountered; e.g., the two strong radicals of נָכַח, נָגַד, מוֹת, יָצָא, יָסַף, יָלַד, חָיָה, בּוֹא, נָשָׂא, etc., should be immediately recognized. Also, three common and specially irregular verbs should be thoroly fixed—הָלַךְ, קָלַח, and נָחַן.

5. There are many sets of words in which the two strong radicals are the same; some of them are easily confused—tho many are quite distinct in form

a. The more common ones are:

בּוֹשׁ, יָבֵשׁ	רָאָה, יָרָא
בָּנָה, בִּין	יָשַׁב, שׁוּב, שָׁבָה
חָלַל, חָלָה, חוּל	רָבָה, רִיב, (רִבֵּב)
חָנָה, חָנַן	רוּץ, רָצָה
יָטַב, טוֹב	רָעָה, רָעַע, (רוּעַ)
יָכַל, כָּלָה, (כּוֹל)	שָׁתָה, שִׁית

b. Others are:

אָרַר, אֹר	שָׁרַר, יָשַׁר
בָּנוּ, בָּנָה	מָלַל, מוֹל
דָּמַם, דָּמָה	מָרָה, מָרַר
נָלַל, גִּיל, נָלָה	נוֹס, נָסָה
זָרַר, זָרָה, זָרַר	נָצַב, יָצַב
יָנַק, נָקָה	שָׁקָה, נָשַׁק
יָצַר, נָצַר, צָרַר, צוּר	סוּר, יָסַר
יָרַשׁ, רוּשׁ	עָלָה, עָלַל

6. The student is reminded that not infrequently a Long Hireq or a Holem, on which he may be depending as an identification mark of a tense or voice, or even of a root, may be written defectively; and he must therefore be alert to recognize by sound the missing vowel letter. (So also occasionally even a Shureq).

B. Frequency of Occurrence

The following table, compiled from the word lists collected by Harper, indicates the relative importance of the various classes of verbs. A word with two weaknesses is counted twice. The first row gives the number of words occurring more than 100 times in the O.T.; the second row, those occurring from 10 to 100 times.

Regu- lar	Guttu- ral	Pe Nun	Pe Yodh	Middle Weak	Double Ayin	Lamedh He	Total
31	52	11	14	13	3	21	123
86	257	39	27	47	43	64	488

EXERCISES

Locate fully, and translate, the following forms:

מַעֲקֶה 15	שֶׁח 8	וַיָּנֹס 1
הָשֵׁב 16	שָׁמָּה 9	יָנַדַּע 2
שָׁחַתוּם 17	מָכָה 10	הוֹרִיתִיךָ 3
וַיָּרֶד 18	גָּרְשׁוּם 11	הָחִלּוּ 4
הִצִּילָנוּ 19	וַיִּגַּל 12	וַתִּהְיֶה 5
מִהֲרָתָו 20	יָרָא 13	נָכוֹן 6
יֹשְׁעוֹ 21	לָכָה 14	הִעֲזִיבוּ 7

וַיֵּשֶׁב 64	יַעֲשֶׂה 43	לָחַן 22
יִמְרְרוּ 65	תִּבְשֹׁ 44	וַיֵּךְ 23
וַיִּשָּׂק 66	בִּלְכָתֶּךָ 45	וַיִּרְץ 24
מוֹכִיחַ 67	נָדַח 46	תַּחֲיוּם 25
וַיָּסֶר 68	יַעֲבֹדוּ 47	נִנְפָּקִים 26
בָּנוּ 69	עָנְתּוּ 48	תִּבְאֵהוּ 27
יָרַע 70	תֵּאָוֹר 49	שָׁלַח 28
וַיַּעַן 71	נִצָּאָה 50	יָקַח 29
וַיִּשְׁתַּךְ 72	מִבְעֵר 51	יָסַב 30
הִטִּיתִי 73	הִשְׁתִּיתָן 52	נִבְנְתָה 31
וַיַּחֲזֹק 74	נִרְתָּם 53	לָרֶשֶׁת 32
יָגַד 75	הִינִקְהוּ 54	תִּרְיָמָהוּ 33
וַיִּצּוּ 76	תִּירָאָן 55	אָתָן 34
מִרְעִים 77	הִפְדָּה 56	וַתִּקְנָה 35
הִמְרִתִּי 78	יָרְצוּ 57	תַּחֲתִינָה 36
הִתְמַם 79	יִקְלֹךְ 58	תִּבְלִינָה 37
תִּטְעִי 80	וַיִּיטֹב 59	וַיִּרְבַּ 38
הוֹדָה 81	הִמָּתֵן 60	נוֹסֵף 39
וַתַּחַר 82	בָּכָה 61	לָנוּ 40
יָמַדִּם 83	הֵאֱלֹךְ 62	הִמְרָחֵם 41
נִאֲפָה 84	קִחְתָּהּ 63	מִשְׁתַּמֵּם 42

חגות 101	אובילן 93	הפיצות 85
בהלה 102	מצרעת 94	הפנתם 86
הוכחת 103	הרף 95	וינח 87
פרשכם 104	וינל 96	מעירים 88
תאבו 105	נשני 97	לשאת 89
השע 106	השנת 98	וישתחו 90
החלם 107	נשבתה 99	טהרו 91
משנתן 108	הטף 100	תקחו 92

PART SIX
APPENDIX

CHAPTER LIV

FURTHER NOTES ON ORTHOGRAPHY

A. Accent Marks

1. The following is a list of the accent marks as used in *prose*, arranged in the order of their separative strength¹. Those marked *i* are always written on the initial letter of the word, and those marked *f* on the final letter; all others are written on the first letter of the tone syllable.

a. The disjunctive accents.

— Silliq ²	— Tiphḥa	— Geresh <i>or</i> Teres
— Athnah ²	— Rebhia	— Gerashim
— Segolta <i>f</i>	— Zarqa <i>f</i>	— Pazer
— Shalshleth	— Pashta <i>f</i>	— Qarne Phara
— Zaqeph Gadhol	— Yethibh <i>i</i>	— Telisha Gedhola <i>i</i>
— Zaqeph Qaton	— Tebhir	— Legarmeh Pesiq

b. The conjunctive accents.

— Munah	— Merekha	— Qadhma <i>or</i> Azla
— Mahpakh <i>or</i>	— Merekha Kephula	— Telisha Qetannah <i>f</i>
Mehuppakh	— Darga	— Yerah ben Yomo

¹ Such an arrangement can be only approximate, for the punctuation depends partly on the length of the verse; in a short verse the lesser disjunctives have a conjunctive power, while in a long verse a conjunctive may be equivalent to a lighter disjunctive.

² Every verse has Silluq, and all but the shortest have Athnah.

2. In *poetry*, $\overset{\sim}{\text{—}}$, *Merekha Mehuppakh*, is a disjunctive superior to *Athnah*; — , *Tarḥa*, is a conjunctive; and other minor variations from the prose system occur.

3. The secondary accent is usually marked by *Metheg*, — ; but on words *in pause* (see B, below), — , *Meaila*, is sometimes used. The secondary accent is used—

a. To emphasize a long vowel separated by one or more vowels from the tone syllable; e.g., $\text{קָבְדוּ, הוֹלְדֵיכֶם}$.

b. To emphasize a short vowel before a *Hateph* vowel; e.g., לְהַרְג .

c. Occasionally, to place a slight stress on a word joined to another by *Maqqeph*; e.g., וְהִלָּךְ .

B. Pause Forms

The words at the end of a sentence and at the principal pause within it (i.e., at *Silluq* and *Athnah*), and sometimes one at a lesser pause (e.g., at a *Zaqeph*), were pronounced slowly to give them greater emphasis. These words are said to be *in pause*; and their forms, lengthened for the more prolonged pronunciation, are called *pause forms*. Changes are effected both in the vowels and in the accent, the principal ones being:

1. A short vowel under the accent is lengthened; e.g., noun and verb forms such as $\text{מִים, דָּבַשׁ, נִקְטַל}$, and קָטַלְתָּ become $\text{מִיִּם, דְּבַשׁ, נִקְטַלְתָּ, קָטַלְתָּ}$. Also—

a. In *a* class segolates the first Segol becomes Qamets; e.g., דָּרַךְ for דֶּרַךְ . (There are, however, a few exceptions, as in מָלַךְ and קָדַם).

b. Lamedh guttural verbs take *Tsere* wherever the regular verb does; e.g., יִשְׁלַח instead of יִשְׁלַח ; and words like דָּבַר (Ch. XXVIII, D, 3) also take *Tsere* (דִּבֶּר instead of דָּבַר).

2. A pretonic Shewa usually becomes a full vowel and is accented:

a. Before the suffix ך to either nouns or verbs, Segol is used; e.g., קִטְלֶךָ, דְּבַרְךָ. But with the prepositions ב, ל, אֶת, etc., the forms are קִטְלָךְ, עִמָּךְ, etc.

b. In the inflectional forms of verbs the full vowel that was dropped before a vowel affirmative returns; and, if it was short, it is lengthened; e.g., קִטְלוּ becomes קִטְלִי; also קִטְלוּ, Plu. of קִטַּל, becomes קִטְלִי.

c. The nouns פָּרִי, אֲרִי, חָלִי, etc., become פָּרִי, אֲרִי, חָלִי, etc.

d. The Jussives יְהִי and יַחֲיוּ become יְהִי and יַחֲיוּ (probably by false analogy to the foregoing nouns).

e. ל and ן sometimes take Qamets (Ch. VIII, A, 2, d, and note).

3. The displacement of accent by Waw Consec. does not occur; e.g., וַיֵּשֶׁב instead of וַיִּשְׁב; וַקְטִלְתָּ instead of וַקְטִלְתָּ.

4. On certain words the tone is shifted from the ultima to the penult, and the vowels lengthened; e.g., אֶתֶּר instead of אֶתֶר (so also עֶתֶר); אֶנִּי instead of אֲנִי; אֶנְכִּי instead of אֲנִכִּי.

C. Recessive Accent

When a word is followed by a monosyllable, or by a word accented on the first syllable, its accent is commonly shifted to the penult in order to avoid having two accented syllables together, and the ultimate vowel is then shortened; e.g., אֶנְלֹד בּוֹ (Job 3:3), for אֲנֹלֹד בּוֹ. Such shortening is also common when a word is joined by Maqqeph to the following word; e.g., הַשְׁמֵר־לָךְ (cf. note 1, page 24).

D. Massoretic Notes

1. The Massoretes placed numerous footnotes to the text of the O.T. These are usually in unpointed Hebrew, and many abbreviations are used (the mark ' or " is used after a letter to indicate that it is

an abbreviation)¹. The mark * or ° is written above a word to call attention to the footnote.

2. Instead of venturing direct emendations in many passages in which the accepted text seemed corrupt, the Massoretes put in footnotes what they considered the true reading. The word in the text is designated as the *Kethibh* (i.e., what is *written*), and the substituted word as the *Qere* (i.e., what it is to be *called* or read); e.g., in Is. 65:4, וּפָרַק has a note וּמָרַק קרי, and in Dt. 21:7 שִׁפְכָּה has a note 'שִׁפְכוֹ—i.e., וּמָרַק and שִׁפְכּוֹ are to be read. The vowels which are to be used with the *Qere* are always attached to the word in the text (the *Kethibh*).

a. It is also to be noted that certain words are always pronounced differently than they are written. No footnote is used on these, but the vowels pronounced are written with the consonants in the text and the reader supplies the proper consonants mentally; these are designated as *Perpetual Qeres*. Examples: the Divine name (note 5, page 30)²; יְרוּשָׁלַם, of which the *Kethibh* is understood to be יְרוּשָׁלַם, the *Qere* being יְרוּשָׁלַיִם; יִשְׁשַׁכָּר, the *Qere* being יִשְׁכָּר; and הוּא for הֵיאָ thruout the Pentateuch.

3. Peculiarities in the punctuation are especially noted; e.g., קִמֵץ בּוֹ"ק means "Qamets with Zaqeph Qaton"—calling attention to a pause form with lengthened vowel at this lesser disjunctive; הֵב בְּצִירִי means "The Beth with Tsere"—another unusual pause form. Other names of letters and marks will be easily identified if carefully examined (בְּרֶגֶשׁ 'הֵד being "The Daleth with Dagesh," etc.).

¹ In interpreting notes, it is to be remembered that to the forms given below a Fem. or Plu. ending may be added.

² In case the actual word אֲדָנִי immediately precedes the tetragrammaton, the latter is pointed יְהוָה and read אֱלֹהִים; e.g., 2 Sam. 7:18.

4. Various slight peculiarities of the orthography are also noted (they probably felt these had some cryptic significance which they would preserve, even tho not understanding it); e.g.—

ב' רבתי	—"Beth large" (Gen. 1:1).
א' זעירא	—"Aleph small" (Lev. 1:1).
נ' תלוי	—"Nun suspended" (above the line; Jg. 18:30).
נ' הפוך	—"Nun inverted" (Num. 10:35).
נקוד על ו'	—"Point over Waw" (Gen. 19:33); also written ניקוד.

5. Of the other notes, the following are the most important.

בנ"א—"In other MSS."; followed by the alternative reading (frequently the only difference is in the accentual marks). Specific MSS. are often designated by ב with the proper letters.

הפטרה or הפטרת—"The end"—used in designating the pericope sections of the prophets.

יתיר—"Superfluous"; preceded or followed by a letter which is to be eliminated from the text (a sort of substitute for a Qere note). So also חסר—"Omitted"—indicates a letter which should be inserted.

מלרע (Milra)—"Below"; indicates that the word is accented on the ultima, altho regularly accented on the penult. מלעיל (Milel)—"Above"—is the opposite, noting an accented penult in a word usually oxytone.

סימן—"Sign, symbol."

ס and פ; used to indicate sections in the Pentateuch.

קדש—"Holy"—and חול—"Profane"—showing whether a divine name indicates Deity or not (e.g., Gen. 18:3; 19:2).

E. Vocal and Silent Shewa

1. Altho a Shewa after a long vowel is usually vocal (Ch. V, C, 2, d), it is silent if the vowel is *accented* (cf. Ch. II, E, 2, a); e.g., in certain

pause forms (such as אֲנִי), and in some verb forms (such as קָטַנְתָּ, תִּקְטַלְנָה, and קִטְלָנָה). Likewise, a short vowel, if *accented*, can be followed by vocal Shewa; e.g., לִילָה.

2. Vocal Shewa follows an *unaccented short vowel* in the following cases:

a. When two Shewas would come together, and the first is replaced by a full short vowel:

(1) In Cst. Plurals of first and second declension nouns; e.g., מַלְכֵי, לְבָבוֹת. And with heavy suffixes to the same; e.g., דְּרָכֵיהֶם, שְׂפָתֵיכֶם.

(2) In some polysyllabic nouns in Cst. or with suffixes; e.g., בִּרְכָתִי (but contrast מְשַׁפְּחָתִי).

(3) With second Sing. and Plu. suffixes to Sing. nouns of the third declension and to middle guttural segolates; e.g., שִׁפְטְךָ, נִעְרְכֶם. Also, the same with various verb forms; e.g., יִקְטֹלְכֶם, קִטְלָךְ. (Cf. also b, below).

(4) When ב, כ, ל, or He Interrogative is prefixed to a word beginning with Shewa—*except* an Inf. with ל; e.g., בְּנִבּוֹל, לֵאמֹר; הִכְתַּבְתָּם.

(5) In Qal Impv. forms; e.g., בָּרַתָּה, בָּרַתִּי.

(6) In Impf. Qal, Perf. Ni., and Ho. of Pe Guttural verbs; e.g., יַעֲמִדוּ, נִעְבְּדָה.

b. In various cases where a vowel shortens before כָּם and כֵּן; e.g., אֲתָכֶם, בְּבִרְכֶם, שִׁרְכֶם, קִטְלָכֶם.

c. When a letter which should have D.F. drops it over vocal Shewa; e.g., הִיאֵר, יֵשְׁאוּ.

d. In various forms in which a guttural has D.F. implicit; e.g., שִׁחְתִּי.

e. In various cases where a guttural has a Hateph vowel instead of a silent Shewa; e.g., יַעֲבִיד, as compared with יִסְתִּיר.

3. A Shewa used as described above in 2 is often called a *Medial Shewa*, and the preceding syllable a *half-open* syllable—by which it is meant that the Shewa is only partially vocal, and the consonant carrying it partly goes with the preceding syllable and thus partly closes it; e.g., יִלְרִי is intermediate between “yal-dēy” and “ya-l̄dhēy.” But there is scarcely adequate justification for such meticulous distinctions—at least for burdening beginners with them; hence the terms have been avoided in the earlier chapters¹.

¹ It would be equally defensible (perhaps more so) to call a consonant carrying a half-vowel a *half-syllable*, and to multiply similar technicalities.

CHAPTER LV

FURTHER SYNTAX OF NOUNS AND PRONOUNS

A. Special Pronoun Uses

1. The separate personal pronouns are sometimes used absolutely to emphasize a preceding affixed pronoun; e.g., יִלְקוּ הַכְּלָבִים אֶת־דַּמְךָ (1 Ki. 21:19), "The dogs shall lick thy blood, even thine"; וְגַם־אֶתָּה (Gen. 27:34), "Bless me, even me also."

2. The pronoun suffixes are sometimes reflexive or intensive; e.g., in Isa. 3:9, לָהֶם means "unto themselves"; and in Isa. 49:26, בְּשָׂרָם means "their own flesh."

3. זֶה is often used as a sort of enclitic; e.g., מִי זֶה (Job 38:2), "Who then"? And זֶה . . . זֶה may be used correlatively, meaning "this . . . that," or "one . . . another."

4. מִי and מֶה are sometimes used as indefinite pronouns, "whoever, whatever"; e.g. Jg. 7:3; 1 Sam. 20:4; Ex. 24:14.

B. Nouns Used for Pronouns

1. The word most commonly used thus is אִישׁ.

a. It may be indefinite; e.g., אִישׁ יֹכֵל לְמֹנֹת (Gen. 13:16), "If any one is able to number . . ."

b. It frequently means "each, every"; e.g., וַיִּפְתְּחוּ אִישׁ אֶמְתָּחוֹ (Gen. 44:11), "And each one opened his sack." It is especially common in a reciprocal sense with a following רֵעֵהוּ (note the form of the suffix); e.g., וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ (Gen. 11:3), "And they said to one another (*lit.*, each one to his neighbor)"; it is similarly used also with אֶחָיו.

c. With a negative it means "no one"; e.g., אִישׁ מִמֶּנּוּ אֶת־קִבְרוֹ לֹא־יִכְלֶה (Gen. 23:6), "No one of us will withhold his sepulchre."

2. Other words are similarly used: e.g., אִשָּׁה for "each" in referring to females, לֹא כָל for "none," לֹא דָבָר for "nothing," etc.

3. The word נָפֶשׁ is sometimes used in a reflexive sense; e.g., נִפְשׁוּ, "himself."

C. Special Uses of the Plural

The Plural of nouns is used in a number of idiomatic expressions, especially those involving abstract ideas.

1. The Plural of spatial extension: an extended surface is regarded as made up of a great number of small points, which are integrated into one whole; such is the conception underlying the use of such plurals as שָׁמַיִם, מַיִם, and פָּנִים ("heaven, water, face").

2. The Plural of abstract quality: similarly, the combination of individual characteristics or actions makes up a generic concept; e.g., בְּחוּרִים, "youth"; חֲנֻטִים, "embalming."

3. The Plural of majesty: the honor implied in some names is intensified by making them plural; e.g., the Divine Names, and אֲדֹנָיִהֶם (Gen. 40:1), "their lord."

D. Paragogic Letters¹

1. The syllable ה־ is sometimes added to a noun without having the locative sense mentioned in Ch. XVI, E, 3; e.g., in הַמָּוֶתָה, "death," and in the poetic double feminine termination יְשׁוּעָתָה (as in יְשׁוּעָתָהּ for יְשׁוּעָה)².

2. The syllable י־ is sometimes added to a construct; e.g., מְלֹאֲתֵי, מִשְׁפָּט (Isa. 1:21), "full of justice"; also in אֲבֵי and in many proper names such as מֶלְכִּי־צֶדֶק, "Melchizedek." More rarely the syllable ו־ is similarly used; e.g., חֵיתוֹ אֲרֵץ (for חֵית . . . Gen. 1:24), "the beast of the earth."

¹ These are remnants of old case endings.

² Somewhat different is the not infrequent addition of ה (as a vowel letter) to various endings; e.g., לָקָהּ for לָקָה.

CHAPTER LVI

VERB AND SENTENCE SYNTAX

A. The Perfect Tense (Completed Action)

1. *Used for simple action:*

a. At a certain point of time, which may be—

- (1) Usually in the past (Greek Aorist); e.g., הֲרַגְתָּ אֶת־הַמִּצְרִי (Ex. 2:14), "You killed the Egyptian."
- (2) Sometimes in the present (something regarded as definitely accomplished); e.g., כֹּה אָמַר יְהוָה (Ex. 4:22), "Thus saith Jehovah"; הִשְׁתַּחֲוִיתִי (2 Sam. 16:4), "I do obeisance."
- (3) Occasionally in the future (chiefly of divine promise or prophetic assurance, but also of something "as good as done" on account of personal determination); e.g., לָכֵן גִּלְתִּי עַמִּי (Isa. 5:13), "Therefore my people shall go into captivity"; לִקְחֹתִי בְחֹזֶקָה (1 Sam. 2:16), "I will take it by force."

b. Before a certain time, which may be—

- (1) In the past (the pluperfect use); e.g., לֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר הַמֶּלֶךְ (Ex. 1:17), "They did not do as the king had commanded."
- (2) In the present (an indefinite perfect); e.g., מִי שָׁמַךְ שָׂרָ עָלֵינוּ (Ex. 2:14), "Who has made you a prince over us?"
- (3) In the future (a future perfect use); e.g., וְעָלֵינוּ כִּי נִתָּנָם יְהוָה בְּיָדֵנוּ (1 Sam. 14:10), "And we will go up, for Jehovah will have delivered them into our hand."

c. Timeless—the result of experience, stated as a universal

truth; translated by the present; e.g., יָדַע שׁוֹר כְּנָהוּ (Isa. 1:3), "An ox knoweth his master."

2. *Used for action involving continuity or condition*¹:

a. A course of action completed in the past; e.g., שָׁלַשׁ שָׁנִים מָלַךְ (1 Ki. 15: 2), "He reigned three years"; פָּרוּ וַיִּרְבּוּ (Ex. 1:7), "They were fruitful and multiplied."

b. A past condition existing for a limited period only; e.g., לֹא יָכְלָה (Ex. 2:3), "She was not able to hide him."

c. Action resulting in a state; e.g., שָׁתוּ עָלַי (Ps. 3:7), "They have set themselves against me;" רָאִיתִי אֶת־עֲנִי עַמִּי (Ex. 3:7), "I have seen the affliction of my people"; נֹדַע הַדָּבָר (Ex. 2:14), "The thing is known (i.e., has become known)". In the first two cases the past action is the predominant idea, with resulting state (of alienation, and knowledge) implied; in the third, the resulting state is emphasized.

B. The Imperfect Tense (Uncompleted Action)

1. The *incipient* Impf. (representing an action as just beginning or about to begin):

a. In the past; e.g., מִן־אַרְם יָנַחֲנִי (Num. 23: 7), "From Aram he brot me (i.e., started guiding me)." This is especially used after the particles אֲזַ and טָרַם; e.g., אֲזַ יִשִּׁיר מֹשֶׁה (Ex. 15:1), "Then did Moses (begin to) sing"; טָרַם יְגַלֶּה אֱלֹהֵי דְבַר־יְהוָה (1 Sam. 3:7), "The word of Jehovah was not yet revealed unto him."

b. In the present (especially of an attempted action); e.g., לָמָּה תִּפְרִיעוּ אֶת־הָעָם מִמַּעֲשֵׂיו (Ex. 5:4), "Why do ye (try to) set loose the people from their work?"

¹ Some of these uses approach very closely to the Impf.; the dividing line cannot always be drawn sharply. In fact, there is a considerable subjective element; and in "borderline cases" the writer may follow his discretion or predilection or special viewpoint.

c. Most commonly, in the future; e.g., מָה אֶמַר אֲלֵהֶם (Ex. 3:13), "What shall I say to them?"

- (1) The futurity may also be from some indicated past time; e.g., וַתִּתְחַצֵּב לְדַעַה מַה-יַּעֲשֶׂה לוֹ (Ex. 2:4), "And she stationed herself to know what would be done to him."
- (2) The use after Waw Consecutive is included here.

2. The *progressive* Impf. (i.e., of action or state in process):

a. In the past; e.g., כַּאֲשֶׁר יֵעָנוּ אוֹתוֹ כֵּן יִרְבֶּה (Ex. 1:12), "The more they afflicted them, the more they multiplied"¹.

b. In the present; e.g., לָמָּה תַעֲשֶׂה כֹה לַעֲבָדֶיךָ (Ex. 5: 15), "Why dost thou deal thus with thy servants?" A special application is in descriptions of character in subordinate clauses not introduced by a relative; e.g., יֵצֵא יְשׁוּעָתָה כְּלַפִּיד יִבְעֶר (Isa. 62:1), "Her salvation shall go forth as a lamp that burneth."

c. In the future; e.g., כִּי תַעֲבֹד אֶת־הָאֱדֹמָה לֹא־תִסָּף תֶּתֶן כֹּחָהּ לָךְ (Gen. 4:12), "When you till the ground, it shall no longer yield its strength to you."

3. The *frequentative* Impf. (i.e., of repeated or customary action):

a. In the past; e.g., וּמֹשֶׁה יָקַח אֶת־הָאֹהֶל וַיִּנָּטֶה־לוֹ (Ex. 33:7), "Now Moses used to take the tent and pitch it"; בְּתוֹעֲבֹת יִכְעִיסָהוּ (Dt. 32:16), "With abominations they kept provoking Him"; אִם־כֹּה יֹאמְרוּ וַיִּלְדוּ (= יִלְדוּ) כָּל־הַצֹּאן נִקְדִּים (Gen. 31:8), "If he would say thus, then all the flock would bear speckled."

b. In the present; e.g., עֹרְף יָפְנוּ (Josh. 7:12), "They turn their backs"; כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים (Dt. 1:44), "Just as bees do"².

¹ Note the different viewpoint from that of the Perf. in A, 2, a above; there the process as a whole, completed, is thought of; here, the process in the actual course of accomplishment.

² Cf. the parallel use of the Perf. for a general truth in A, 1, c above;

c. In the future; e.g., כָּל־הֶבֶן הַיָּאֵרָה תִּשְׁלִיכֶהוּ (Ex. 1:22), "Every son ye shall cast into the river."

4. The *modal Impf.* (expressing "subjunctive" ideas, etc.):

a. The potential Impf. (indicating ability, possibility, contingency, permission, etc.; cf. also conditional sentences below in C); e.g., יָדַעְתִּי כִּי יִדְבֹּר (Ex. 4:14), "I know that he can speak"; קָחוּ תָבֶן כָּל־מָאֲשֶׁר תִּמְצְאוּ (Ex. 5:11), "Get straw wherever you can find it"; מִצְאֵי יֶהְרֹגֵנִי (Gen. 4:14), "Every one that finds me may kill me"; מִכָּל עֵץ תֹּאכַל (Gen. 2:16), "From every tree thou mayest eat."

b. The imperative Impf.

(1) In commands and prohibitions (mostly divine); e.g., נָע וְנָד תְּהִיָּה (Gen. 4:12), "A fugitive and a wanderer shalt thou be"; לֹא תִנָּאֵף (Ex. 20:14), "Thou shalt not commit adultery."

(2) In statements of obligation and necessity; e.g., אָשֵׁב עִם־הַמֶּלֶךְ (1 Sam. 20:5), "I ought to sit with the king."

c. In clauses of Purpose; e.g., לְמַעַן יֵאֱמִינוּ (Ex. 4:5), "In order that they may believe."

C. Conditional Sentences

1. The clauses may be connected in one of three ways:

a. The most primitive (and least frequent) is full and simple coördination by Waw Consec. (indicating logical sequence); e.g., וְעִזָּב אֶת־אָבִיו וָמָת (Gen. 44:22), "And if (the lad) leave his father, he will die"¹.

b. More frequent is the full subordination of the protasis to the

there the truth is regarded as the result of past experience—here, as something likely to happen at any time.

¹ Weak Waw is sometimes similarly used; e.g., in Job 12:15.

apodasis, as in Western languages; e.g., **לֹא אֶעֱשֶׂה אִם־אֶמְצָא שָׁם** (Gen. 18:30), "I will not do it if I find there thirty."

c. The form most characteristic of O. T. Hebrew is a sort of intermediate, or mixture of those two conceptions: the protasis is introduced by a subordinating conjunction (usually **אִם**, sometimes **כִּי** or **הֵן**), and the apodasis by the coördinating Waw Consec.; e.g., **אִם יִפְקֹדֵנִי וְאָמַרְתָּ** (1 Sam. 20:6), "If he shall miss me, then shalt thou say."

2. The use of tenses in simple conditions.

a. In most simple conditions, whether particular or general, the apodasis is in the future, and therefore takes the Impf., or Waw Consec. with the Perf., or a voluntative; nominal sentences of course occur also.

(1) Sometimes the Perf. is used for vividness or to express absolute certainty. And occasionally the Perf. occurs in a mixed condition; e.g., **אִם תָּשׁוּב לֹא־יָדְבָר יְהוָה בִּי** (1 Ki. 22:28), "If thou return, Jehovah hath not spoken by me."

(2) Sometimes the apodasis is introduced by Weak Waw, or by **כִּי עֲתָה**.

b. The protasis has the Impf. in—

(1) Future more vivid; e.g., **אֶתִּישׁנִי בְּנֵי תָמִית אִם־לֹא אָבִיאֲנֹו** (Gen. 42:37), "If I do not bring him, thou shalt (or, mayest) kill my two sons."

(2) Future less vivid; e.g., **אִם־תִּחַנֶּה עָלַי מִחַנֶּה לֹא־יִירָא לִבִּי** (Ps. 27:3), "If a host should encamp against me, my heart would not fear."

c. The protasis has the Perf. (representing a probable fact as actually accomplished at some point of time) in—

(1) Future most vivid; e.g., **אִם מָכַר לֹא־יִנָּאֵל** (Lev. 27:20),

"If he shall have sold it, it shall not be redeemed."

- (2) General conditions—future, present, or past; e.g., כִּי הִזְהַרְתָּ רָשָׁע וְלֹא שָׁב יָמוּת (Eze. 33:9), "If thou shalt warn the wicked and he turn not, he shall die"; אִם חָטָאתִי וְשָׁמַרְתָּנִי (Job 10:14), "If I sin, thou watchest me"; אִם־אֶמְרָתִי מָטָה רַגְלִי חֶסֶדְךָ יִסְעָרְנִי (Ps. 94:18), "If I would say, 'My foot slippeth,' thy loving-kindness would uphold me" (with a past frequentative Impf. in apodasis).

d. The protasis may be stated by a participle, an infinitive, or a voluntative.

e. It is evident that there is no such sharp discrimination of conditional forms as in Greek. The context must be considered carefully, and the translation is often far from certain.

3. "Unreal" conditions (i.e., contrary to fact) are introduced by the particle לוֹ (negative, לוֹלִי or לוֹלֵא); they usually have the Perf. in both protasis and apodasis (representing a completed action, whether real or postulated)—altho frequentative or other special Impfs. may occur; e.g., לוֹ הָחַיְתָם אוֹתָם לֹא הָרַגְתִּי אֹתָם (Jg. 8:19), "If ye had saved them alive, I should not have killed you."

D. Special Uses of Waw

1. Waw Consec. is sometimes used to add specific details to a general statement, or to add contemporaneous or explanatory material. It may also occasionally be used with a verb which retains its own proper tense meaning—especially in stating simultaneous events and in poetic writing.

2. Sometimes verbs occurring in "parallelistic" statements keep their own proper tense and are joined by Weak Waw instead of taking Waw Consecutive.

a. This is most common in cases in which the verbs are strictly

coördinate, being either simultaneous, synonymous, or contrasted; see, e.g., Isa. 40:12; 41:11; Prov. 14:25.

b. Also, the second member of a double question may be thus introduced; e.g., Job 15:8.

3. Sometimes clauses expressing cause, purpose, result, etc., are introduced by Weak Waw; e.g., וְגַר לֹא תִלְחֹץ וְאַתָּם יִדְעֻתֶם אֶת־נַפְשׁ הַגֵּר (Ex. 23:9), "And a sojourner thou shalt not oppress, for thou knowest the heart of a sojourner"; אֲלֵנָּה נִלְךְ כָּלָנוּ וְלֹא נִכְבֵּד עָלֶיךָ (2 Sam. 13:25), "Let us not all go, so that we be not burdensome unto thee"; לֹא אִישׁ אֵל וַיִּכְזֹּב (Num. 23: 19), "God is not a man, that he should lie."

4. Occasionally a Weak Waw is used where there is no adequate explanation except simple laxity of syntax.

PARADIGMS

(A) THE STRONG VERB

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Perf.	Qal	Niph'al	Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el	Qal Stative
3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּל	קָטַל
3fs	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	קִטְּלִי	קִטְּלִי	הִתְקַטְּלָה	קָטְלָה
2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קִטְּלִי	קִטְּלִי	הִתְקַטַּלְתָּ	קָטַלְתָּ
2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קִטְּלִי	קִטְּלִי	הִתְקַטַּלְתְּ	קָטַלְתְּ
1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּלְתִּי	קָטַלְתִּי
3cp	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	קִטְּלֵהוּ	קִטְּלֵהוּ	הִתְקַטְּלוּ	קָטְלוּ
2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קִטְּלֵהוּ	קִטְּלֵהוּ	הִתְקַטְּלֵהֶם	קָטַלְתֶּם
2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קִטְּלֵהוּ	קִטְּלֵהוּ	הִתְקַטְּלֵהֶן	קָטַלְתֶּן
1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קִטְּלֵנוּ	קִטְּלֵנוּ	הִתְקַטַּלְנוּ	קָטַלְנוּ
Impf.	קָטַל	קָטַל	קָטַל	קָטַל	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּל	קָטַל
3ms	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּלְתָּ	קָטַלְתָּ
3fs	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּלְתְּ	קָטַלְתְּ
2ms	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּלְתָּ	קָטַלְתָּ
2fs	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּלְתְּ	קָטַלְתְּ
1cs	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קִטְּלֵה	קִטְּלֵה	הִתְקַטַּלְתִּי	קָטַלְתִּי

[illegible]

(C) OTHER VERBAL SUFFIXES

<i>Pi'el</i> 3ms Perf. קָטַל	<i>Stative</i> 3ms Perf. אָהַב	<i>Guttural</i> Qal 3ms Impf. יִנְאֵל	<i>Double Ayin</i> Hi 3ms Perf. הִסֵּב	<i>Lamedh He</i> Qal 3mp Perf. נָלּוּ	Hi. 3ms Perf. הִנְלָה
Suff. 1cs קָטַלְנִי	אֶהְבֵּנִי	יִנְאֵלְנִי	הִסֵּבְנִי	נָלְנִי	הִנְלֵנִי
2ms קָטַלְתָּ	אֶהְבֶּךָ	יִנְאֵלְךָ	הִסֵּבְךָ	נָלְךָ	הִנְלֶךָ
3ms קָטַלָּו	אֶהְבּוּ	יִנְאֵלְהוּ	הִסֵּבוּ	נָלְהוּ	הִנְלְהוּ
1cp קָטַלְנוּ	אֶהְבֵּנוּ	יִנְאֵלְנוּ	הִסֵּבְנוּ	נָלְנוּ	הִנְלֵנוּ
2mp קָטַלְתֶּם	אֶהְבֶּכֶם	יִנְאֵלְכֶם	הִסֵּבְכֶם	נָלְכֶם	הִנְלֶכֶם
3ms Impf. יִקְטֹל	2ms Impv. לִבֹּשׁ	2mp Impv. שְׁמְעוּ	Qal (Q ⁱ) 3ms Impf. יִסֵּב	3fs Perf. נִלְתָה	Pi. 3ms Impf. יִנְלָה
1cs יִקְטֹלְנִי	לִבְשֵׁנִי	שְׁמַעְנִי	יִסֵּבְנִי	נִלְתֵנִי	נִלְנִי
2ms יִקְטֹלְתָּ	לִבְשֶׁךָ	שְׁמַעְךָ	יִסֵּבְךָ	נִלְתְךָ	נִלְנֶךָ
3ms יִקְטֹלָּו	לִבְשֻׁהוּ	שְׁמַעְהוּ	יִסֵּבְהוּ	נִלְתּוּ	נִלְהוּ
3mp יִקְטֹלֻם	לִבְשֵׁם	שְׁמַעֻם	יִסֵּבֻם	נִלְתָּם	נִלְּם

(D) PE GUTTURAL VERB

Perf.	Qal (Q ₁)	Niph'al	Hiph'il	Hoph'al	Qal	Ph	Pu ¹	Pi ³	Hith ²	310
3ms	עָבַר	נָעַבַר	הָעָבִיר	הָעִבְּרָה	נָעַל	נָעַל	נָעַל	נָעַר	הָעִבְּרָה	
3fs	עָבְרָה	נָעַבְּרָה	הָעָבְּרָה	הָעִבְּרָה	נָעַלָה	נָעַלָה	נָעַלָה	נָעַרָה	הָעִבְּרָה	
2ms ¹	עָבַרְתָּ	נָעַבְּרָתָּ	הָעָבְּרָתָּ	הָעִבְּרָתָּ	נָעַלְתָּ	נָעַלְתָּ	נָעַלְתָּ	נָעַרְתָּ	הָעִבְּרָתָּ	
2fs	עָבַרְתְּ	נָעַבְּרַתְּ	הָעָבְּרַתְּ	הָעִבְּרַתְּ	נָעַלְתְּ	נָעַלְתְּ	נָעַלְתְּ	נָעַרְתְּ	הָעִבְּרַתְּ	
1cs	עָבַרְתִּי	נָעַבְּרִיתִי	הָעָבְּרִיתִי	הָעִבְּרִיתִי	נָעַלְתִּי	נָעַלְתִּי	נָעַלְתִּי	נָעַרְתִּי	הָעִבְּרִיתִי	
3cp	עָבְרוּ	נָעַבְּרוּ	הָעָבְּרוּ	הָעִבְּרוּ	נָעַלוּ	נָעַלוּ	נָעַלוּ	נָעָרוּ	הָעִבְּרוּ	
2mp	עָבַרְתֶּם	נָעַבְּרַתֶּם	הָעָבְּרַתֶּם	הָעִבְּרַתֶּם	נָעַלְתֶּם	נָעַלְתֶּם	נָעַלְתֶּם	נָעָרְתֶּם	הָעִבְּרַתֶּם	
2fp	עָבַרְתֶּן	נָעַבְּרַתֶּן	הָעָבְּרַתֶּן	הָעִבְּרַתֶּן	נָעַלְתֶּן	נָעַלְתֶּן	נָעַלְתֶּן	נָעָרְתֶּן	הָעִבְּרַתֶּן	
1cp	עָבַרְנוּ	נָעַבְּרִינוּ	הָעָבְּרִינוּ	הָעִבְּרִינוּ	נָעַלְנוּ	נָעַלְנוּ	נָעַלְנוּ	נָעָרְנוּ	הָעִבְּרִינוּ	

Impf.

3ms	יַעְבֵּר	יַעְבִּיר	יַעְבִּיר	יַעְבֵּר	יַעְלֵךְ	יַעְלֵךְ	יַעְלֵךְ	יַעְרֵךְ	יַעְבֵּר	
3fs	תַּעְבֵּר	תַּעְבִּיר	תַּעְבִּיר	תַּעְבֵּר	תַּעְלִי	תַּעְלִי	תַּעְלִי	תַּעְרִי	תַּעְבֵּר	
2ms	תַּעְבֵּר	תַּעְבִּיר	תַּעְבִּיר	תַּעְבֵּר	תַּעְלִי	תַּעְלִי	תַּעְלִי	תַּעְרִי	תַּעְבֵּר	
2fs	תַּעְבְּרִי	תַּעְבִּירִי	תַּעְבִּירִי	תַּעְבְּרִי	תַּעְלִי	תַּעְלִי	תַּעְלִי	תַּעְרִי	תַּעְבְּרִי	
1cs	אֶעְבֵּר	אֶעְבִּיר	אֶעְבִּיר	אֶעְבֵּר	אֶעְלֵךְ	אֶעְלֵךְ	אֶעְלֵךְ	אֶעְרֵךְ	אֶעְבֵּר	

(F) PE ALEPH

VERB

Perf. Qal (Q⁶)

לָכַח

3ms

3fs

2ms

2fs

1cs

3cp

2mp

2fp

1cp

Impf.

לָכַח

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

(G) LAMEDH GUTTURAL VERB

312

Qal

לָכַח

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

etc.

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

Qal

לָכַח

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

etc.

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

Niph'al

לָכַחְנָה

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

etc.

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

Pi'el

לָכַחְתִּי

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

etc.

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

Hiph'il

לָכַחְתִּי

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

etc.

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

Hithpa'el

לָכַחְתִּי

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

etc.

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

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לָכַחְתְּ

לָכַחְתְּ

לָכַחְתְּ

3mp	אֶבְלִי	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3fp	תִּבְלֶנָּה	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2mp	תִּבְלֹו	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2fp	תִּבְלֶנָּה	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
1cp	נִבְלֵנִי	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
Juss.					
Impv.					
2ms	אֶבְלֵ	שְׁלַח	שְׁלַח	שְׁלַח	שְׁלַח
2fs	אֶבְלִי	שְׁלַחִי	שְׁלַחִי	שְׁלַחִי	שְׁלַחִי
2mp	אֶבְלֹו	שְׁלַחוּ	שְׁלַחוּ	שְׁלַחוּ	שְׁלַחוּ
2fp	אֶבְלֶנָּה	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה
Coh.	אֶבְלֶה				
Inf.					
Abs.	אֶבְלֹו	שְׁלַחוּ	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה
Cst.	אֶבְלֵ	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה
+Suf.	אֶבְלִי	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה
Part.	אֶבְלֵ	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה	שְׁלַחְנָה

(H) PE YODH VERB

314

ORIGINAL PE WAW

(J) AYIN
YODH VERB

Perf. Qal

יָשַׁב

3ms

3fs

2ms

2fs

1cs

3cp

2mp

2fp

1cp

Impf.

Niph'al

נִשְׁבַּח

נִשְׁבְּחָה

נִשְׁבְּחִי

נִשְׁבְּחִי

נִשְׁבְּחִי

נִשְׁבְּחוּ

נִשְׁבְּחוּם

נִשְׁבְּחוּן

נִשְׁבְּכוּ

Hif'

הִשְׁבִּיחַ

הִשְׁבִּיחָהּ

הִשְׁבִּיחִי

הִשְׁבִּיחִי

הִשְׁבִּיחִי

הִשְׁבִּיחוּ

הִשְׁבִּיחוּם

הִשְׁבִּיחוּן

הִשְׁבִּיכוּ

Hoph'al

הוֹשְׁבַח

הוֹשְׁבְּחָהּ

הוֹשְׁבְּחִי

etc.

Q³

הִשְׁבִּיחַ

הִשְׁבִּיחָהּ

הִשְׁבִּיחִי

הִשְׁבִּיחִי

הִשְׁבִּיחִי

הִשְׁבִּיחוּ

הִשְׁבִּיחוּם

הִשְׁבִּיחוּן

הִשְׁבִּיכוּ

Qal

יָשַׁב

יָשְׁבָה

יָשְׁבִי

יָשְׁבִי

יָשְׁבִי

יָשְׁבוּ

יָשְׁבוּם

יָשְׁבוּן

יָשְׁבוּ

Q²

יָשַׁב

יָשְׁבָה

יָשְׁבִי

יָשְׁבִי

Q¹

יָשַׁב

יָשְׁבָה

יָשְׁבִי

יָשְׁבִי

יָשַׁב

etc.

יָשַׁב

יָשְׁבָה

יָשְׁבִי

יָשְׁבִי

יָשְׁבוּ

יָשַׁב

יָשְׁבָה

יָשְׁבִי

יָשְׁבִי

יָשְׁבוּ

יָשַׁב

יָשְׁבָה

יָשְׁבִי

יָשְׁבִי

יָשְׁבוּ

3mp	יִשְׁכּוּ	יִרְשׁוּ	יִשְׁכּוּ	יִשְׁכּוּ	יִשְׁכּוּ	יִשְׁכּוּ
3fp	תִּשְׁכְּבוּ	תִּירְשְׁנָה	תִּשְׁכְּבוּ	תִּשְׁכְּבוּ	תִּשְׁכְּבוּ	תִּשְׁכְּבוּ
2mp	תִּשְׁכּוּ	תִּירְשׁוּ	תִּשְׁכּוּ	תִּשְׁכּוּ	תִּשְׁכּוּ	תִּשְׁכּוּ
2fp	תִּשְׁכְּבוּ	תִּירְשְׁנָה	תִּשְׁכְּבוּ	תִּשְׁכְּבוּ	תִּשְׁכְּבוּ	תִּשְׁכְּבוּ
1cp	נִשְׁכּוּ	נִירְשׁ	נִשְׁכּוּ	נִשְׁכּוּ	נִשְׁכּוּ	נִשְׁכּוּ
Juss.			יִשְׁכּוּ			יִשְׁכּוּ
+ Waw			וַיִּשְׁכּוּ			וַיִּשְׁכּוּ
Impv.						
2ms	שֵׁכ	רִשׁ	הִשְׁכֵּחַ	הִשְׁכֵּחַ	הִשְׁכֵּחַ	הִשְׁכֵּחַ
2fs	שְׁכִי	רִשִּׁי	הִשְׁכְּכִי	הִשְׁכְּכִי	הִשְׁכְּכִי	הִשְׁכְּכִי
2mp	שְׁכוּ	רִשׁוּ	הִשְׁכְּכוּ	הִשְׁכְּכוּ	הִשְׁכְּכוּ	הִשְׁכְּכוּ
2fp	שְׁכְּבוּ	רִשְׁנָה	הִשְׁכְּכְּנָה	הִשְׁכְּכְּנָה	הִשְׁכְּכְּנָה	הִשְׁכְּכְּנָה
Inf.						
Abs.	יִשְׁכּוּ	יִרְשׁוּ	הִשְׁכֵּחַ	הִשְׁכֵּחַ	הִשְׁכֵּחַ	הִשְׁכֵּחַ
Cst.	(לְ)שְׁכֹּת	(לְ)רִשׁוֹת	הִשְׁכֵּחַ	הִשְׁכֵּחַ	הִשְׁכֵּחַ	הִשְׁכֵּחַ
+ Suf.	(לְ)שְׁכֹּתִי	(לְ)רִשְׁתִּי				
Part.						
	שֹׁכֵחַ	רֹשֵׁעַ	מִשְׁכֵּחַ	מִשְׁכֵּחַ	מִשְׁכֵּחַ	מִשְׁכֵּחַ
	שֹׁכֵחַ					

(K) AYIN WAW VERB

Perf.	Qal	Niph'al	Hiph'il	Hoph'al	Qal	(L) PE NUN VERB			
3ms	קָם	קָמוּם	קָמִים	הוֹקָמוּם	קָמַל	Niph'al	Hiph'il	Hoph'al	Qal
3fs	קָמָה	קָמוּהָ	קָמָה	הוֹקָמָה	קָמְלָה	נָעַל	הָפִיל	הָפִילָה	נָעַל
2ms	קָמָה	קָמוּהָ	קָמוּהָ	הוֹקָמָה	קָמְלָה	נָעַלְהָ	הָפִילְהָ	הָפִילְהָ	נָעַלְהָ
2fs	קָמָה	קָמוּהָ	קָמוּהָ	הוֹקָמָה	קָמְלָה	נָעַלְהָ	הָפִילְהָ	הָפִילְהָ	נָעַלְהָ
1cs	קָמָהּ	קָמוּהָּ	קָמוּהָּ	הוֹקָמָהּ	קָמְלָהּ	נָעַלְהִי	הָפִילְהִי	הָפִילְהִי	נָעַלְהִי
3cp	קָמוּ	קָמוּם	קָמוּם	הוֹקָמוּ	קָמְלוּ	נָעֲלוּ	הָפִילוּ	הָפִילוּ	נָעֲלוּ
2mp	קָמְתֶם	קָמוּתְכֶם	קָמוּתְכֶם	הוֹקָמְתֶם	קָמְלֶתֶם	נָעֲלֶתֶם	הָפִילְתֶם	הָפִילְתֶם	נָעֲלֶתֶם
2fp	קָמְתֶן	קָמוּתְכֶן	קָמוּתְכֶן	הוֹקָמְתֶן	קָמְלֶתֶן	נָעֲלֶתֶן	הָפִילְתֶן	הָפִילְתֶן	נָעֲלֶתֶן
1cp	קָמְנוּ	קָמוּנוּ	קָמוּנוּ	הוֹקָמוּנוּ	קָמְלֵנוּ	נָעֲלֵנוּ	הָפִילְנוּ	הָפִילְנוּ	נָעֲלֵנוּ
Impf.									

3ms	קָמוּם	קָמוּם	קָמוּם	קָמוּם	קָמוּם	Q ¹	Q ²		
3fs	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמְלָה	נָעַלְהָ	הָפִילְהָ	נָעַלְהָ
2ms	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמְלָה	נָעַלְהָ	הָפִילְהָ	נָעַלְהָ
2fs	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמְלָה	נָעַלְהָ	הָפִילְהָ	נָעַלְהָ
1cs	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמוּהָ	קָמְלָה	נָעַלְהָ	הָפִילְהָ	נָעַלְהָ

M) DOUBLE AYIN VERB

Aramaic Forms
Qal Hiph'il Hoph'al

Perf.	Qal	Niph'al	Po'el	Po'al	Hiph'il	Hoph'al
3ms	סָב, סָבָב	נָסַב	סֹבֵב	סֹבֵב	הִסָּב	הִוָּסַב
3fs	סָבָה, סָבְבָה	נָסְבָה	סֹבְבָה	סֹבְבָה	הִסְבָּה	הִוָּסְבָה
2ms	סָבֹתָ	נָסְבֹתָ	סֹבְבָתָה	סֹבְבָתָה	הִסְבֹּתָ	הִוָּסְבֹתָ
2fs	סָבֹתְ	נָסְבֹתְ	סֹבְבָתְךָ	סֹבְבָתְךָ	etc.	הִוָּסְבֹתְ
1cs	סָבֹתִי	נָסְבֹתִי	סֹבְבָתִי	סֹבְבָתִי	הִסְבֹּתִי	הִוָּסְבֹתִי
3cp	סָבְבוּ, סָבְבוּ	נָסְבוּ	סֹבְבוּ	סֹבְבוּ	הִסְבּוּ	הִוָּסְבוּ
2mp	סָבְבוּם	נָסְבְבוּם	סֹבְבֵיהֶם	סֹבְבֵיהֶם	הִסְבֹּתָם	הִוָּסְבֹתָם
2fp	סָבְבוּן	נָסְבְבוּן	סֹבְבֵינָן	סֹבְבֵינָן	הִסְבֹּתֶן	הִוָּסְבֹתֶן
1cp	סָבְבוּנִי	נָסְבְבוּנִי	סֹבְבֵינוּ	סֹבְבֵינוּ	הִסְבֹּתֵנוּ	הִוָּסְבֹתֵנוּ

Impf.	Q ¹	Q ² (Stative)	Hi ¹	Ho ¹	Q ³	Hi ³	Ho ³
3ms	יָסַב	יָסָב, יָסָב	יָסַב	יָסַב	יָסַב	יָסַב	יָסַב
3fs	תָּסַב	תָּסָב, תָּסָב	תָּסַב	תָּסַב	תָּסַב	תָּסַב	תָּסַב
2ms	תָּסַב	תָּסָב, תָּסָב	תָּסַב	תָּסַב	תָּסַב	תָּסַב	תָּסַב
2fs	תָּסַבְּ	תָּסָבְּ, תָּסָבְּ	תָּסַבְּ	תָּסַבְּ	תָּסַבְּ	תָּסַבְּ	תָּסַבְּ
1cs	אָסַב	אָסָב, אָסָב	אָסַב	אָסַב	אָסַב	אָסַב	אָסַב

3mp	יִשְׁבוּ	יִקְלוּ	יִשְׁבוּ	יִסְּבוּ	יִסְּבוּ	יִסְּבוּ	יִסְּבוּ
3fp	תִּסְּבֶינָה	תִּקְלֶינָה	תִּסְּבֶינָה	etc.	תִּסְּבֶינָה	תִּסְּבֶינָה	תִּסְּבֶינָה
2mp	תִּסְּבוּ	תִּקְלוּ	תִּסְּבוּ		תִּסְּבוּ	תִּסְּבוּ	תִּסְּבוּ
2fp	תִּסְּבֶינָה	תִּקְלֶינָה	תִּסְּבֶינָה		תִּסְּבֶינָה	תִּסְּבֶינָה	תִּסְּבֶינָה
1cp	נִשְׁבַּ	נִקְלַ	נִשְׁבַּ		נִשְׁבַּ	נִשְׁבַּ	נִשְׁבַּ
+ Waw	וְיִשְׁבּוּ		וְיִשְׁבּוּ		וְיִשְׁבּוּ	וְיִשְׁבּוּ	וְיִשְׁבּוּ
Impv.							
2ms	שֶׁב	קַל	הִשְׁב	סוֹבֵב	הִשְׁב	הִשְׁב	הִשְׁב
2fs	שֶׁבִי	קַלִּי	הִשְׁבִּי	סוֹבְבִי	הִשְׁבִּי	הִשְׁבִּי	הִשְׁבִּי
2mp	שִׁבוּ	קְלוּ	הִשְׁבוּ	סוֹבְבוּ	הִשְׁבוּ	הִשְׁבוּ	הִשְׁבוּ
2fp	שִׁבֶינָה	קְלֶינָה	הִשְׁבֶינָה	סוֹבְבֶנָה	הִשְׁבֶינָה	הִשְׁבֶינָה	הִשְׁבֶינָה
Inf.							
Abs.	שׁוֹבֵב		הִשּׁוֹב	סוֹבֵב	סוֹבֵב	הִשְׁב	הִשְׁב
Cst.	שׁוֹבֵב (לְ)	קַל (לְ)	הִשְׁב	סוֹבֵב	סוֹבֵב	הִשְׁב	הִשְׁב
Part.	שׁוֹבֵב	קַל	נִשְׁבֵּב	מְסוֹבֵב	מְסוֹבֵב	מְסֵב	מוֹשֵׁב
	שׁוֹבֵב						

(N) LAMEDH HE VERB

Perf.	Qal	Niphal	Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
3ms	לָלַחַד	נִלְחַד	לָלַחַד	לָלַחַד	לְחַדּוֹתָהּ	לְחַדּוֹתָהּ	לְחַדּוֹתָהּ
3fs	לָלַחַדְתָּ	נִלְחַדְתָּ	לָלַחַדְתָּ	לָלַחַדְתָּ	לְחַדּוֹתְךָ	לְחַדּוֹתְךָ	לְחַדּוֹתְךָ
2ms	לָלַחַדְתָּ	נִלְחַדְתָּ	לָלַחַדְתָּ	לָלַחַדְתָּ	לְחַדּוֹתְךָ (2)	לְחַדּוֹתְךָ	לְחַדּוֹתְךָ (2)
2fs	לָלַחַדְתְּ	נִלְחַדְתְּ	לָלַחַדְתְּ	לָלַחַדְתְּ	לְחַדּוֹתִי (2)	לְחַדּוֹתִי	etc.
1cs	לָלַחַדְתִּי	נִלְחַדְתִּי	לָלַחַדְתִּי (2)	לָלַחַדְתִּי	לְחַדּוֹתִי (2)	לְחַדּוֹתִי	לְחַדּוֹתִי
3cp	לָלַחַדּוּ	נִלְחַדּוּ	לָלַחַדּוּ	לָלַחַדּוּ	לְחַדּוֹתָם	לְחַדּוֹתָם	לְחַדּוֹתָם
2mp	לָלַחַדְתֶּם	נִלְחַדְתֶּם	לָלַחַדְתֶּם	לָלַחַדְתֶּם	לְחַדּוֹתְכֶם (2)	לְחַדּוֹתְכֶם	לְחַדּוֹתְכֶם
2fp	לָלַחַדְתֶּן	נִלְחַדְתֶּן	לָלַחַדְתֶּן	לָלַחַדְתֶּן	לְחַדּוֹתְכֶן (2)	לְחַדּוֹתְכֶן	לְחַדּוֹתְכֶן
1cp	לָלַחַדְנוּ	נִלְחַדְנוּ	לָלַחַדְנוּ	לָלַחַדְנוּ	לְחַדּוֹתֵנוּ	לְחַדּוֹתֵנוּ	לְחַדּוֹתֵנוּ

Impf.	לָלַחַד	נִלְחַד	לָלַחַד	לָלַחַד	לְחַדּוֹתָהּ	לְחַדּוֹתָהּ	לְחַדּוֹתָהּ
3ms	לָלַחַד	נִלְחַד	לָלַחַד	לָלַחַד	לְחַדּוֹתָהּ	לְחַדּוֹתָהּ	לְחַדּוֹתָהּ
3fs	לָלַחַדְתָּ	נִלְחַדְתָּ	לָלַחַדְתָּ	לָלַחַדְתָּ	לְחַדּוֹתְךָ	לְחַדּוֹתְךָ	לְחַדּוֹתְךָ
2ms	לָלַחַדְתָּ	נִלְחַדְתָּ	לָלַחַדְתָּ	לָלַחַדְתָּ	לְחַדּוֹתְךָ	לְחַדּוֹתְךָ	לְחַדּוֹתְךָ
2fs	לָלַחַדְתְּ	נִלְחַדְתְּ	לָלַחַדְתְּ	לָלַחַדְתְּ	לְחַדּוֹתִי	לְחַדּוֹתִי	לְחַדּוֹתִי
1cs	לָלַחַדְתִּי	נִלְחַדְתִּי	לָלַחַדְתִּי	לָלַחַדְתִּי	לְחַדּוֹתִי	לְחַדּוֹתִי	לְחַדּוֹתִי

3mp	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל
3fp	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה
2mp	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2fp	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה	תִּגְלֵינָה
1cp	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Juss.	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל

Impv.

2ms	יָגֵל	הִגְלָה	יָגֵל, יָגֵל	הִגְלָה, הִגְלָה	הִגְלָה	הִגְלָה	הִגְלָה	הִגְלָה	הִגְלָה
2fs	יָגֵלִי	הִגְלִי	יָגֵלִי	יָגֵלִי	הִגְלִי	הִגְלִי	הִגְלִי	הִגְלִי	הִגְלִי
2mp	יָגֵלוּ	הִגְלוּ	יָגֵלוּ	יָגֵלוּ	הִגְלוּ	הִגְלוּ	הִגְלוּ	הִגְלוּ	הִגְלוּ
2fp	יָגְלֵינָה	הִגְלֵינָה	יָגְלֵינָה	יָגְלֵינָה	הִגְלֵינָה	הִגְלֵינָה	הִגְלֵינָה	הִגְלֵינָה	הִגְלֵינָה

Inf.

Abs.

Cst.

יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל
יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל
יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל
יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל

Part.

יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל
יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל
יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל
יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל	יָגֵל

Perf.	Qal	Niph'al	Pi'el	Pu'al	Hiph'il
3ms	מָצָא	נִמְצָא	מָלֵא	מָלֵא	הִמְצִיא
3fs	מָצְאָה	נִמְצְאָה	מָלְאָה	מָלְאָה	הִמְצִיָּאָה
2ms	מָצָאתָ	נִמְצָאתָ	מָלֵאתָ	מָלֵאתָ	הִמְצִאתָ
2fs	מָצָאתְ	נִמְצָאתְ	מָלֵאתְ	etc.	הִמְצָאתְ
1cs	מָצָאתִי	נִמְצָאתִי	מָלֵאתִי		הִמְצָאתִי
3cp	מָצְאוּ	נִמְצְאוּ	מָלְאוּ		הִמְצִיאוּ
2mp	מָצַאתֶם	נִמְצַאתֶם	מָלַאתֶם		הִמְצַאתֶם
2fp	מָצַאתֶן	נִמְצַאתֶן	מָלַאתֶן		הִמְצַאתֶן
1cp	מָצָאנוּ	נִמְצָאנוּ	מָלֵאנוּ		הִמְצָאנוּ
Impf.					
3ms	יִמְצָא	יִמְצָא	יִמְלֵא	יִמְלֵא	יִמְצִיא
3fs	תִּמְצָא	תִּמְצָא	etc.	etc.	תִּמְצִיא
2ms	תִּמְצָא	תִּמְצָא			תִּמְצִיא
2fs	תִּמְצָאִי	תִּמְצָאִי			תִּמְצִיאִי
1cs	אֶמְצָא	אֶמְצָא			אֶמְצִיא
3mp	יִמְצְאוּ	יִמְצְאוּ			יִמְצִיאוּ
3fp	תִּמְצַאנָה	תִּמְצַאנָה			תִּמְצִיאנָה
2mp	תִּמְצְאוּ	תִּמְצְאוּ			תִּמְצִיאוּ
2fp	תִּמְצַאנָה	תִּמְצַאנָה			תִּמְצִיאנָה
1cp	נִמְצָא	נִמְצָא			נִמְצִיא
Impv.					
2ms	מָצֵא	הִמְצֵא	מָלֵא		הִמְצֵא
2fs	מָצֵאִי	הִמְצֵאִי	etc.		הִמְצֵאִי
2mp	מָצְאוּ	הִמְצְאוּ			הִמְצִיאוּ
2fp	מָצַאנָה	הִמְצַאנָה			הִמְצִיאנָה
Inf.					
Abs.	מָצֹא	נִמְצָא	מָלֵא		הִמְצָא
Cst.	מָצֵא	הִמְצָא	מָלֵא		הִמְצִיא
Part.	מָצֵא, מָצוּא	נִמְצָא	מְמָלֵא	מְמָלֵא	מְמִצִּיא

VOCABULARIES

HEBREW-ENGLISH VOCABULARY¹

א	אֵן 9, or
אָב father (<i>Irr</i>)	אָהָה Hith., desire for oneself
אָבֵד Q ⁶ , perish; Pi. (<i>in</i> —)	אָנִי nothingness, vanity, wickedness
or Hi ¹ , destroy	אֹרֶךְ be light, shine; Hi., illu- minate (267)
אָבָה Q ⁶ , be willing	אֹרֶךְ 15, light
אָבִיּוֹן 34, poor, needy	אוֹת 28, (f) sign
אָבֶן 9, (f) stone (<i>Irr</i>)	אָז 26, then
אָדוֹן 9, master, lord	אָזֶן Hi ¹ , give ear, hear
אָדָם 24, man; mankind	אָזֶן (f) ear
אָדָמָה ground	אָחָא brother (<i>Irr</i>)
אָדֹנִי Lord (30, 50)	אָחָד one (44)
אָדָרְעִי Edrei	אָחוֹת sister (<i>Irr</i>)
אָהָב Q ^{3, 4} , love (219)	אָחֹז Q ⁶ , seize, hold
אָהֶל tent, tabernacle	

¹ The vocabulary in which a word is first given is indicated by the chapter numeral after the word (except those in Chs. 17-22, and 39-52, which are self-evident). Fifth declension words are marked (5). Feminines with segolate forms are marked (2). All nouns listed in Ch. 22 are marked (*Irr*). Regular stative verbs are marked (A). For other words specially discussed, page references are given, making a complete Hebrew index. All words in Dt. 3-5 are included.

- אַחֵר 10, other, another: second (*Irr*)
 אַחֲרַי, אַחֵר 9, after, behind (137)
 אַחֲרֵי־אִשֶּׁר 14, after
 אַחֲרֵי־כֵן 10, afterwards
 אַחֲרִית final end
 אַחַת *fem. of אחד*
 אֵיב enemy (118)
 אֵיפה 26, where?
 אֵיךְ 26, how?
 אֵיל ram
 אֵין (אֵין) nothing; not (135, 199)
 אִישׁ 7, man; husband (*Irr*)
 אֵךְ 26, surely; only; wholly
 אָכַד Q⁶, eat, devour; Pi., consume; Hi¹, feed
 אָכַל or אָכְלָה 34, food
 אֵל God
 אֵל 8, unto (77)
 אֵל not (168)
 אֵלֶּה these (61)
 אֱלֹהִים 8, God (50, 56)
- אָרְבַּךְ thousand
 אִם mother (5)
 אִם 9, if; whether; *sign of question* (54)
 אָמָה 23, cubit
 אָמָה handmaid (*Irr*)
 אֲמוּנָה 35, faithfulness
 אָמֵן Ni¹, be firm, faithful; Hi¹, trust; Qal Pass. Part., the faithful
 אָמַץ Pi., strengthen, encourage
 אָמַר 9, Q⁶, say; Ni¹, *Pass.* (222)
 אַמְרִי Amorite
 אֱמֶת 28, (f) truth
 אֲנַחְנוּ we
 אֲנִכִּי, אֲנִי I
 אָנֹף Hith., be angry
 אָסַף Q⁵, collect, gather, assemble
 אָסַר 13, Q⁵, bind; Ni¹, *Pass.*
 אָף nose; anger (5)
 אָפָה Q⁶, bake
 אַרְבַּעָה, אַרְבַּע four

- אֲרֹגֹב Argob
 אֲרוֹן 16, ark
 אֲרֹז 33, cedar
 אֲרִי lion (*Irr*)
 אֲרָךְ 34, length
 אֲרַךְ Hi¹, prolong; be made long
 אֲרֹנֶן Arnon
 אֲרֶץ 8, (f) earth, land, country (44)
 אָרַר Q¹, curse
 אֵשׁ (f) fire
 אֲשָׁדָה ravine
 אִשָּׁה 9, woman; wife (*Irr*)
 אָשַׁם Q⁴, transgress; be guilty
 אָשַׁם 33, guilt-offering
 אֲשֶׁר who, which, what (80)
 אֵת 8, with (76)
 אֵת, אֶת sign of accusative (45; 78)
 אַתָּה, אַתָּה thou
 אַתֶּם, אַתֶּם ye
 ב
 בִּי in, on; among; with (49, 76; 153)
 בְּגָד (i) garment
 בֵּד 24, separation; *with* מִן, besides; לְבַדִּי, by myself
 בָּדַל 31, Hi., separate, select, choose out; Ni., *Pass.*
 בְּהֵמָה 12, cattle; beast (112)
 בֹּא come; Hi., bring (267)
 בֹּשׁ be ashamed; Hi., put to shame (267)
 בָּזַז Q¹, plunder, seize as prey, spoil
 בָּחַר 35, choose, desire, delight in
 בָּטַח 36, trust, be confident
 בֵּין 24, between (138)
 בִּין perceive, discern; Hi., explain
 בִּינָה understanding, intelligence
 בֵּית 9, house (*Irr*)
 בָּכָה weep (238)
 בְּכוֹר 12, first-born
 בָּדַל Q¹, anoint
 בָּלַע 12, Q. or Pi., swallow, consume, destroy

- בְּלִי, בְּלִי not (192) בָּשָׂר 25, flesh
 בִּמְהָ 32, high place (— *fixed*) בָּשָׁן Bashan
 בֵּן 8, son (*Irr*) בַּת 7, daughter (*Irr*)
 בָּנָה 9, build
 בַּעֲבוּר 25, for the sake of,
 on account of
 בַּעַל master
 בָּעַר Q. or Pi², burn, set
 fire to (ב); consume
 בָּצַר 31, cut off, fortify
 בֶּצֶר Bezer
 בָּקַע 12, cleave; Pi., rend,
 tear in pieces
 בָּקָר 23, cattle
 בֹּקֶר morning
 בָּקַשׁ 28, Pi., seek, search,
 inquire of (158)
 בָּרָא create
 בְּרֹזֶל iron
 בָּרַח 31, flee
 בָּרִיחַ bar, bolt
 בְּרִית 10, (f) covenant
 בָּרַךְ Pi¹, bless
 בְּרָכָה 8, blessing; gift
 ג
 גָּאֵל redeem, deliver
 גָּבַהּ be high; Hi., exalt
 גָּבִי high; tall
 גְּבוּל 11, territory; boundary
 גִּבּוֹר 15, mighty man, hero;
 warrior
 גְּבוּרָה 14, strength, might
 גִּבְעָה hill (2)
 גָּדוֹל 10, great, large
 גָּדִי Gadites
 גָּדַל 36, (A) be, become
 great; grow up; Hi.,
 make great
 גְּדֻלָּה greatness
 גּוֹי 11, nation
 גּוֹלָן Golan
 גּוֹר sojourn
 גֵּיא valley (*Irr*)
 גָּלָה disclose; go into cap-
 tivity; Pi., reveal,

uncover; Hi., carry away captive **דָּמַם** Q³, be silent

גִּלְעָד Gilead

גַּם 30, also; even

גָּמַל 9, camel (5)

גָּנַב 31, steal

גֵּר 12, stranger, sojourner

נָטַח take away, detract

נָדַח Pi¹, drive out

גִּשּׁוּרִי Geshurites

ד

דָּבַק 34, (A) cleave, adhere

(to, **ב** or **ל**)

דָּבַר 27, Pi., speak; Ni. or Hith., converse with (159)

דָּבָר 11, word; thing

דָּבַר 29, plague

דָּגָה fish

דּוֹר 12, generation

דָּלַת (f) gate

דָּם 12, blood

דְּמוּת (f) likeness

דַּעַת 28, (f) knowledge

דָּרַךְ 15, way, path; journey

דָּרַשׁ 29, seek, ask, require

ה

ה Article (43)

Cohortative (164, 168)

Feminine ending (60, 93)

Interrogative (53)

Locative (95)

Paragogic (297)

Pronoun suffix (70)

Vocative (44)

Voice preformative (152)

הוּא he; that (61, 66)

הִיא she; that (61, 66)

הָיָה be, become; come to pass, happen (174, 198, 239, 291)

הַיְכָל 7, temple, palace

הָלַךְ 8, go, walk; Hi., lead, take away (248)

הָלַל Pi., praise; Hith., boast

הֵן, הֵנָּה, הֵם, הֵמָּה tney; those (61, 66)

הִנֵּה, הִן, behold! (136)

הִנֵּה 30, hither

הִפֵּךְ Q¹, turn; Ni², turn
back; be changed

הָר 7, mountain (44; 5)

הָרַג Q¹, kill

ו

ו and; but (50, 55, 171, 178)

זאת this (61)

זָבַח 32, sacrifice

זָבַח (i) sacrifice

זֶה this (61)

זָהָב 11, gold

זָוַה flow

זוּלָּתִי except, aside from

זוּר turn aside; Part.,
stranger

זָכַר 7, remember; Hi., bring
to remembrance,
commemorate;
mention

זָכָר 31, male

זָמַר 33, Pi., sing

זָנָה commit fornication

זָעַק 32, cry out, exclaim

זָקֵן 36, (A) be, become old

זָקֵן old; old man, elder

זְרוּעַ 25, (f) arm; might,
power

זָרַע 31, sow

זָרַע 24, seed

ח

חֶבֶל region, district

חָג 25, feast, festival (5)

חָדַל Q⁴, cease

חָדָשׁ 35, new

חֹדֶשׁ 16, new moon; month

חֲנָה town, village

חוֹמָה 11, wall

חוּץ 16, outside; street (*Irr*;
51)

חָזָה Q³, see, gaze upon

חֹזֶה seer

חִזַּק Q³, be, become strong;
Pi., strengthen; Hi¹,
make firm, hold fast;
seize (223)

חֲזָק 10, strong

חָטָא Q³, sin; Hi¹, cause to
sin

חֲטָאת 25, (f) sin (2; *Plu.*,
חֲטָאוֹת; III)

חִטָּה 33, wheat (*Irr*)

חַי alive, living; *Abstract*
Plu., life (123; 5)

חַיָּה live; Pi. or Hi., give
life to, revive, pre-
serve alive (239, 291)

חֵיל strength, might

חֵיל writhe in pain, tremble

חִיצוֹן 10, outer

חָכָם 10, wise

חֲכָמָה 24, wisdom

חֵלֶב 34, fat

חָלָה Q³, be, become sick

חֲלוֹם 9, dream (*Irr*)

חָלוּץ armed

חֲלִילָה God forbid (192)

חָלַל Pi., profane, defile;
Hi¹, begin

חָלַק Q¹ or Pi., divide, dis-
tribute

חֶלֶק portion, share (110)

חָמַד take delight in, covet

חֶמֶה 33, heat; anger, wrath

חֲמוֹר 12, ass

חָמָס 35, violence, wrong,
oppression

חֲמִשָּׁה, חֲמִשָּׁה five

חֵן grace, favor (5)

חָנָה Q¹, encamp

חֲנֹן Q¹, be gracious to;
Hith., entreat (278)

חֶסֶד 15, goodwill, kindness,
mercy

חִפְּץ Q^{2,4}, delight in, desire

חֵץ arrow (5)

חֲצִי 16, half

חֶצֶר 16, court; village

חֻק, חֻקָּה statute (123;5)

חֹרֵב Horeb

חֶרֶב 13, (f) sword

חָרַד Q³, tremble; Hi¹, ter-
rify

חָרָה Q³, burn (*of anger*); be
angry

חָרַם Hi¹, devote

חֶרְמוֹן Hermon	יָאֵר 10, river (<i>esp. the Nile</i>)
חֶרְפָּה 30, reproach (2)	יַבְבֵּק Jabbok
חָרַשׁ Q ¹ , plough; Hi ¹ , be silent; put to silence	יָבֵשׁ Q ² , be dry; dry up; Hi ¹ , make dry, dry up
חָשַׁב Q ² or Pi., think, reckon, devise; Ni ² , be regarded as	יָד 12, (f) hand (99)
חֶשְׁבוֹן Heshbon	יָדָה Hi ¹ , praise; celebrate (248)
חֹשֶׁךְ 28, darkness	יָדַע Q ¹ , know; Hi ¹ , show, make known (248)
חָתָן father-in-law	יְהוָה 8, Jehovah (30, 50, 292)
חָתַת Q ² , be dismayed; Hi ¹ , terrify, confound	יְהוֹשֻׁעַ Joshua
ט	יּוֹבֵל 25, jubilee
טָהוֹר 35, clean	יוֹם 16, day (<i>Irr</i>)
טָהַר be, become clean, pure; Pi ³ , cleanse, purify; pronounce clean; Hith. ² , purify oneself	יַחְדָּו 26, together
טוֹב 10, good	יָטַב Q ³ , be good; be well; Hi ³ , do good, do well (249)
טָמֵא be, become unclean; Pi., defile, pollute; Ni. or Hith., defile oneself	יַיִן 24, wine
טָף children	יָכַח Hi ¹ , decide; reprove, chasten, punish
טָרַם, or בָּטָרַם 26, before (148)	יָכַל be able; with ל, prevail over (248)
י	יָלַד Q ¹ , bear, bring forth; Ni., be born; Hi ¹ , beget
יָאֵר Jair	יֶלֶד 15, child

יָלַל Hi ³ , wail (עַל, for)	יְרִיחוֹ 9, Jericho
יָם sea (5)	יְרִיעָה 12, curtain
יָמִין 24, (f) right hand	יָרַשׁ Q ² or Hi ¹ , take possession, occupy, dispossess (243)
יָנַק Q ³ , suck; Hi ³ , suckle	יְרֻשָּׁה possession
יָסַף Hi ¹ , add, increase (248)	יִשְׂרָאֵל 9, Israel
יָסַר Pi., admonish	יֵשׁ there is (135)
יָעַץ Q ² , give counsel; purpose; Ni., take counsel	יָשַׁב 8, Q ¹ , sit, dwell, inhabit
יַעַר 32, forest	יֹשֵׁב inhabitant
יָפָה fair, beautiful	יְשׁוּעָה deliverance
יָצָא 13, Q ¹ , go out; Hi ¹ , bring, lead, or send out (248)	יָשֵׁן Ni., be old
יָצַק Q ⁴ , pour	יָשַׁע Hi ¹ , save, deliver; Ni., Pass.
יָצַר Q ⁴ , form, fashion, make	יָשָׁר Q ³ , be straight, right; Pi., make straight, even
יָרָא 34, Q ² , fear, be afraid; Ni. Part., dreadful, fearful (192; 248)	יָשָׁר straight, right, upright
יָרַד Q ¹ , go down; Hi ¹ , bring down	יָתַר Hi ¹ , let remain, leave; Ni., be left, remain
יַרְדֵּן Jordan	יָתַר (i) remnant
יָרָה Hi ¹ , throw, shoot; instruct (248)	כ
יְרוּשָׁלַם 8, Jerusalem (292)	כֹּכֶּ like; according to (49, 76)
יָרַח moon	כַּאֲשֶׁר 14, as; when
	כָּבֵד 36, (A) be heavy; Ni., be honored; Pi., honor; Hi., make heavy

- כָּבֵד** heavy; hard
כְּבוֹד 25, glory, honor, majesty
קָבַם 35, Pi., wash, cleanse; Q. Part., fuller (159)
כֶּבֶשׂ 23, he-lamb, young ram
כֵּה 11, thus (*refers ahead*)
כֹּהֵן priest
כּוֹכֵב star
כוּן Hi. or Po., set up, appoint, establish; Ni., Pass.
כּוּר furnace
כֹּחַ 28, strength
כִּי that; for; when; if; but (56)
כִּי אֵם but (56)
כֹּל 15, all; whole; every; with **לֹא**, none; (62, 89, 123; 5)
כָּלָב 9, dog
כָּלָה be complete, finished; Pi., complete, finish, destroy
כֵּלִי vessel, weapon, implement, utensil (*Irr*)
- כֵּן** 11, thus (*refers back*)
כַּנָּף (f) wing (101)
כִּנְרֶת Chinnereth
כִּסֵּא throne (*Irr*; 118)
כָּסָה Pi., cover, conceal
כָּסִיל 31, fool
כֶּסֶף 13, silver
כָּעַס 33, Hi., provoke
כַּף (f) palm (5)
כָּפַר 29, Pi., cover; atone for, expiate; forgive (159)
כְּרוּב 12, cherub
כָּרֶם 9, vineyard
כָּרַת 13, cut, cut off (78)
כָּשַׁל 35, be weak; totter, stumble
כָּתַב 30, write
כַּתֵּף (f) shoulder (113)
- ל**
לֵ to; for (49; 76; 153; 189)
לֹא not (56; 168, 192, 199)
לֵב (5) or **לֵבָב** 24, heart (*Irr*)

לָבָה flame	מָאס 34, reject, refuse, despise
לְבָנוֹן Lebanon	מִגְדָּל 12, tower
לָבַשׁ 33, Q. (A) or Hi., put on	מָגֵן shield (5; — <i>fixed</i>)
לִוְיָהּ tablet, table	מִדְבָּר 28, pasture
לֵוַי pass the night; lodge	מִדְבָּר desert
לָחַם 29, Ni., fight (בְּ, against)	מִדָּה Q ¹ , measure
לֶחֶם bread	מִדָּה measure
לַיְלָה 16, (m) night (95; <i>Irr</i>)	מְדִינָה 12, province
לָכַד 31, take, capture	מָה, מַה what? how! (54)
לִכֵּן 26, therefore	מָהֵר Pi ³ , hasten
לָמַד 33, (A) learn; Pi., teach	מוֹל in front of, opposite
לָמָּה why? (54)	מוֹסֵר 32, chastisement; admonition
לְמַעַן 26, in order that; because of (148)	מוֹעֵד set time; assembly
לָקַח 11, take (257)	מוֹפֵת miracle
לָשׁוֹן tongue	מוֹקֵשׁ snare
מ	מוֹרָא wonderful deed
מָאד 10, very	מוֹת die; Ni., kill (267)
מֵאָה hundred	מוֹת death
מֵאָז 34, since	מִזְבֵּחַ altar (<i>Irr; Cst. in —</i>)
מָאן Pi ¹ , refuse, be unwilling	מִזְמֹר 33, song, psalm

- מֶרֶח rising (of sun); east
 מַחֲנֶה camp; army
 מַחֲשָׁבֶת counsel, purpose,
 plan
 מַטֵּה rod; tribe (*Irr*)
 מִי who? (53)
 מַיִם water (*Irr*)
 מִישָׁר plain
 מַכִּיר Machir
 מָכַר 33, sell
 מָלֵא be full; Pi., fill
 מַלְאָךְ 9, angel; messenger
 מְלָאכָה work, labor, busi-
 ness (2)
 מֶלֶח salt
 מִלְחָמָה 14, war (2; 90, 112)
 מָלַט 27, Pi., deliver; Ni., be
 delivered, escape
 מָלַךְ 11, 27, be, become
 king; rule (עַל, over);
 Hi., make king,
 crown
 מֶלֶךְ 7, king
 מַלְכָּה queen (2)
 מַמְלָכָה kingdom (2)
- מֵן from (50; 62; 76; 153; 192)
 מִנְחָה 16, meal-offering (2)
 מְנַצֵּחַ 33, precentor, chief
 musician
 מַנַּשִּׁי Manassites
 מִסָּה trial
 מָסַס Ni., melt, faint
 מִסְפָּר 23, number
 מַעַט 15, little, few; fewness
 (89, 113)
 מַעֲכָתִי Maachathites
 מָעַל act treacherously
 מַעַל 16, above; up
 מַעֲשֵׂה work, deed
 מַעֲשֹׂר tithe (*Irr*; *Cst. in —*)
 מָצָא find
 מָצָה 25, unleavened
 מִצְוָה 16, command (95)
 מִצְרַיִם Egypt; Egyptians
 מִקְדָּשׁ 31, sanctuary
 מָקוֹם 14, place (*Irr*)
 מִקְנֶה wealth, cattle

מֵרָאָה sight; appearance	נָבוֹן discreet, intelligent
מָרָה Q. or Hi., rebel	נָבַט Hi., look, behold; have respect to
מָרַר Q ² , be bitter; Hi ¹ , embitter (278)	נָבִיא 7, prophet
מֹשֶׁה Moses	נָגַב the South
מָשַׁח 33, anoint	נָגַד Hi., tell, announce, declare
מָשִׁיחַ anointed one; Messiah	נָגַע strike, smite; touch
מָשַׁךְ 33, pull, draw, drag	נָגַף smite
מִשְׁכָּן 12, dwelling-place	נָגַשׁ (A) draw near, approach; Hi., bring near (253)
מָשַׁל 30, rule, have dominion (ב, over)	נָחַח Hi., thrust out, expel; Ni., <i>Pass.</i> ; be seduced
מִשָּׁם 14, thence	נָדַר 28, vow
מִשְׁמֶרֶת (f) custody; charge	נָהַג Q. or Pi., lead, drive
מִשְׁפָּחָה 12, family, clan (2)	נָהַר stream, river
מִשְׁפָּט judgment; justice	נָחַ rest; Hi., הִנִּיחַ, set down; הִנִּיחַ, give rest to (267)
מֵת, Plu. מְתִים males, men;	נָס flee; Hi., put to flight
מְתֵי מְסָפָר few men	נָחַל get as a possession, inherit; Hi., cause to inherit
נ	נָחַל brook; torrent
נָא prithee (164, 168)	
נָאֻם 15, oracle	
נָאָף Q. or Pi., commit adultery	
נָבִיא Ni., prophesy	

- נַחְלָה** 29, possession (2)
נָחַם Ni., lament, grieve;
 Pi³, comfort (256)
נְחֹשֶׁת 24, (f) brass; copper
נָטָה stretch; turn away;
 Hi., turn away, per-
 vert (256)
נָטַע plant
נָכַה Hi., smite, strike (256)
נָכַר Hi., look upon; know
נָסָה Pi., try
נָסַע pull up; remove (camp)
נָעַר lad, attendant, servant
נַעֲרָה maiden, maidservant
 (2)
נָפַל fall; Hi., let fall, throw
 down
נָפֶשׁ 15, (f) soul; life
נָצַב Ni., stand; Hi., set,
 place
נָצַל Hi., snatch, deliver,
 preserve; Ni., *Pass.*
נָצַר keep, guard, watch
נִקְבָּה female
נָקָה Pi., acquit, let go un-
 punished; Ni., be
 innocent
נָקַם avenge; Ni., avenge
 oneself, be avenged
נָשָׂא lift up; bear; take
 away; forgive (257)
נָשַׁג Hi., attain to; over-
 take
נָשִׂיא 23, prince
נָשַׁל put off
נָשַׁק (A) kiss (*with* ל; 253)
נָתַן 8, give; *with Accus.*
 and Inf., permit
 (256)

ס

סָבַב Q^{1,3}, turn; surround;
 Hi^{1,3}, turn, cause to
 turn
סָבִיב 25, circuit; *Adv. Ac-*
 cus. with ל, around,
 about
סָנַר 31, shut, close; Hi., de-
 liver over
סוּס 10, horse
סוּר turn aside, away; Hi.,
 put away, remove
 (267)
סִיחֹן Sihon
סַלְכָּה Salchah
סָמַל likeness, image
סָפַר 27, count; Pi., recount,
 declare, narrate

סֵפֶר book

סָתַר 28, Hi., hide, conceal;
Ni. or Hith., be hid,
hide oneself

ע

עָבַד 13, Q¹, serve; Hi¹,
cause to work

עָבַד 10, servant; *Abstract*
Plu., bondage

עֲבוּדָה 14, servitude

עָבַר Q¹, cross over; Hi¹,
bring, send over;
Hith., be wroth

עֵבֶר 30, region beyond;
אֶל-עֵבֶר or בְּעֵבֶר
beyond, across

עֵד 12, witness

עַד 9, as far as; until

עַד-אֲשֶׁר 26, until

עַד-מָתִי 26, how long?

עֵדָה congregation; ordi-
nance

עוֹג Og

עוֹד Hi., call as witness (ב,
against)

עוֹד still; yet; again (136,
199)

עוֹלָה 16, burnt-offering

עוֹלָם 25, eternity

עוֹן iniquity (*Irr*)

עוֹף fly

עוֹר awake; be awake; Hi.,
waken

עוֹר blind (118)

עָזַב Q¹, forsake

עָזַר Q¹, help

עֵין (f) eye

עִיר 16, (f) city (*Irr*)

עַל 7, upon; by, near; con-
cerning; against (77)

עַל-כֵּן 26, therefore

עָלָה Q¹, go up; Hi¹, bring,
send up

עַם 8, people (5; 44)

עִם 7, with (76)

עָמַד 14, Q¹, stand; Hi¹,
make stand, set, es-
tablish

עִמָּד with

עַמּוּד 24, column, pillar

עַמּוֹן Ammon

עֵמֶק valley	פ
עָנָה Q ¹ , answer; speak	פָּדָה set free, ransom
עָנָה Q ¹ , labor, suffer; Pi., oppress, afflict	פֹּה 9, here
עָנִי 9, affliction, misery, poverty	פֶּה mouth (<i>Irr</i>)
עָנָן cloud	פוּץ Q. or Hi., scatter, disperse; Ni., <i>Pass.</i>
עָפָר 25, dust (<i>Irr</i>)	פָּחָה governor (<i>Irr</i>)
עֵץ tree	פֶּלֶא Ni., be wonderful; Part., a wonder; Hi., make great, wonderful
עָצוּם mighty, powerful	פָּלַל Hith., supplicate, pray, intercede
עֶצֶם (f) bone	פֶּן 26, lest (148)
עָרֵב 28, evening	פָּנָה turn
עֲרָבָה 16, desert (Arabah)	פָּנָה used only in <i>Plu.</i> , פָּנִים, face; לְפָנַי before, in front of (137)
עָרַךְ Q ¹ , prepare, set in array	פִּסְגָּה Pisgah
עָרֶעַר Aroer	פָּסָל carved image
עָרְפֶּל thick clouds, darkness	פֶּעוֹר Peor
עָרֵשׁ bed, couch	פָּעַל 14, do
עָשָׂה 14, Q ¹ , do, make	פַּעַם 23, (f) time (<i>Irr</i>)
עֶשֶׂר, עֶשְׂרֵה ten	פָּקַד 27, visit; charge; look upon; Hi., appoint, set over, make overseer
עֵת (f) time (5; <i>Irr</i>)	
עַתָּה 12, now	

פָּר bullock (5)

פְּרוֹי rustic; עֲרֵי פְרוֹי, country towns

פְּרִי fruit

פָּרַשׁ 30, spread, spread out, scatter

פָּרָשׁ 29, horseman (*first—fixed*)

פָּשַׁע 16, (i) transgression, trespass

פֶּתַח (i) door

צ

צֹאן 12, flock

צָבָא 25, host (*Irr*; 99)

צַדִּיק 10, just, righteous

צַדִּיק 28, (A) be just, righteous; Pi. or Hi., make righteous, justify; Hith., justify oneself (158)

צַדִּיק (i) righteousness

צִדְקָה righteousness

צִוָּה Pi., command

צוּר 12, rock

צִידוֹנִים Sidonians

צָלַח prosper, succeed; Hi., give success

צֶלֶם image

צָעַק 32, cry, implore

צָפָה Q. or Pi., look about, watch, observe

צָפוֹן 28, north

צִפּוֹר bird

צָר adversary; distress (5)

צָרַר Q², be pressed, distressed; Hi¹, straiten, distress

ק

קָבַץ 32, collect, gather, assemble

קָבַר 34, bury

קָדוֹשׁ 24, holy, sacred

קָדַם 33, Pi., precede

קָדַם 28, east

קָדַשׁ 28, (A) be pure, holy; Ni., be sanctified; Pi. or Hi., sanctify, consecrate (159)

קִדְשׁ holiness

קָהַל Hi., call together, convoke

קָהָל 28, congregation	קָרָה Q. or Ni., meet
קוֹל 9, voice; sound (<i>Irr</i>)	קָרוֹב 10, near
קוּם arise, rise up; Hi., raise up	קָרָה city, town
קָטַל kill	קָרֵן 14, (f) horn
קָטַן 36, (A) be small; Hi., make small	קָרַע 32, rend, tear
קָטַר 34, Pi., burn incense	קָשָׁה hard; stubborn
קָלַל Q ² , be insignificant; Ni., be light; Hi ¹ , make light	קָשֶׁת 31, (f) bow
קָנָא jealous	ר
קָנָה get, obtain	רָאָה 7, see, look; Ni., be seen, appear; Hi., show (238)
קָנָה reed	רְאוּבֵנִי Reubenites
קָצָה end, extremity	רָאֵמֶת Ramoth
קָצִיר harvest	רָאֵשׁ 10, head, top (<i>Irr</i>)
קָצַר 31, reap, harvest	רֵאשׁוֹן 10, first
קָרָא befall, happen, meet (230)	רֵאשִׁית 30, (f) beginning; first-fruits
קָרָא cry out; call to; name	רַב abundance, multitude, greatness (5)
קָרַב 27, (A) draw near, approach; Hi., bring near, offer	רַב great; much, many; enough! (5)
קָרַב 15, (i) midst	רַבָּה myriad; ten thousand
קָרָבָן 33, gift	רָבָה be, become many, great; increase; Hi., make great, increase; <i>Inf. Abs.</i> ,

much, many, greatly (238)	וְיָכַב 29, (i) chariot
רַבָּה Rabbah	רָם 10, high, tall
רַבֵּעַ a fourth-generation descendant	רָמַשׁ creep, crawl
רָגַל 34, walk; Pi., spy out	רָנָן Q ¹ or Pi., shout for joy, rejoice
רֶגֶל (f) foot	רֵעַ 12, friend, neighbor
רָדַף 29, pursue	רָע evil, bad (5)
רוּחַ 15, (f) spirit; breath	רָעַב 29, famine
רוּחַ Hi., smell	רָעָה feed (238)
רוּם be high, lifted up; Po. or Hi., lift up	רָעָה shepherd
רוץ run; Hi., make run	רָעַע Q ² , be evil, bad; Hi ¹ , do evil (278)
רָחַב 34, breadth	רָפָא heal, cure
רַחוּם merciful, compassion- ate	רִפְּאִים Rephaim, giants
רָחַם Pi ³ , have mercy, pity; Pu ² , find mercy	רָפָה Hi., forsake
רָחַץ wash	רָצָה 9, delight in, be gra- cious to, receive gra- ciously
רָחַק 28, be distant; Hi., remove	רָצוֹן delight, pleasure; לְרָצוֹן acceptable, delightful
רִיב strive, contend	רָצַח slay, murder
רִיב 13, contention, contro- versy	רַק 23, only; surely
רִיחַ 34, smell, odor	רָשָׁע evil
רָכַב 36, (A) ride	

ש

שָׁבַע be, become satisfied;
Hi., satisfy

שָׂדֶה field (*Irr*)

שֵׂה sheep; goat (*Irr*)

שֵׁים see שוּם

שָׁחַק 35, laugh (ל, at)

שִׂיאֵן Sion

שִׁים set, put, place, lay

שָׁבַל 28, Hi., be wise, act
wisely; make wise

שְׂמָאל left hand

שָׂמַח 34, rejoice, be glad;
Pi., 'rejoice, make
glad

שִׂמְחָה 16, joy, festivity (2)

שִׂמְלָה garment (2)

שִׂנְאָה 36, hate

שִׁנִּיר Senir

שִׁפָּה lip; edge

שָׂר 15, prince (5)

שָׂרִיד survivor

שִׁרְיוֹן Sirion

שָׂרַף 29, burn

ש

שְׂאוּל 13, Sheol

שָׂאֵל 9, ask (ל, about)

שָׂאֵר 29, Hi., leave, let re-
main; Ni., be left,
remain

שָׁבָה take captive (238)

שְׁבוּת 24, (f) captivity; cap-
tives (*coll.*)

שֵׁבֶט rod; tribe

שְׁבִיעִי seventh

שָׁבַע 31, Ni., swear (ב, by;
ל, to); Hi., adjure,
bind with an oath

שִׁבְעָה, שָׁבַע seven

שָׁבַר 30, break

שָׁבַת 31, rest, cease; Hi.,
give rest to

שַׁבָּת (f) rest; Sabbath (5)

שָׂדַד Q¹, do violence, op-
press; spoil, destroy

שְׁוֵא emptiness; iniquity;
falsehood

שׁוּב turn, return (268); Hi.,
turn, bring back;

שׁוּב אֶל-לֵב, recall

to mind, lay to heart

- שׁוֹפָר trumpet (*Irr*)
- שׁוֹר 34, ox (*Plu.*, שְׁוָרִים; III)
- שָׁחָה Hith., bow down, worship (239)
- שַׁחַט slaughter
- שָׁחַת 33, Hi. or Pi², overthrow, destroy; pervert one's way, become corrupt
- שָׁיר sing
- שִׁיר 33, song, hymn
- שִׁית set, put, place
- שָׁבַב 36, (A) lie, lie down
- שָׁכַח II, forget
- שָׁכַל 36, (A) be bereaved; Pi., bereave
- שָׁמַם 32, Hi., rise early
- שָׁכַן 35, lie down; dwell
- שָׁלוֹם 13, peace
- שָׁלַח 13, send, send away; stretch out
- שֻׁלְחָן 10, table
- שָׁלַךְ 27, Hi., cast, throw
- שָׁלַל plunder, booty
- שָׁלַם 28, (A) be whole; be at peace; Pi., make whole; perform; recompense; Hi., make peace (159)
- שָׁלַם 33, peace-offering
- שָׁלַשׁ three
- שָׁלֵשׁ a third-generation descendant
- שָׁלֹשׁ three days ago;
- מִתְּמַל שָׁלֹשׁ, from time past, formerly
- שָׁם 14, there
- שֵׁם name (*Irr*; II8)
- שָׁמַד 33, Hi., cut off, destroy, lay waste; Ni., *Pass.*
- שָׁמָּה 16, thither
- שָׁמַיִם 10, heaven
- שָׁמַם Q^{1,3} or Hithpo., be astonished (278)
- שֶׁמֶן oil
- שְׁמֹנֶה שָׁמְנָה eight
- שָׁמַע 7, hear; with ל, hearken; Hi., cause to hear

- שָׁמַר 27, keep, watch, guard;
Ni. or Hith., beware,
take heed, refrain
- שֶׁמֶשׁ (i) sun
- שָׁנָה 23, year (*Irr*; 131)
- שְׁנַיִם two
- שַׁעַר 10, gate
- שָׁפַט 32, judge
- שֹׁפֵט judge
- שָׁפַךְ 29, pour out
- שָׁקָה Hi., water, give drink
(238)
- שֶׁקֶל 23, (i) shekel
- שָׁקַר 24, (i) lie, falsehood,
deceit
- שָׁרַת Pi¹, wait upon, minis-
ter unto
- שֵׁשׁ, שֶׁשָׁה six
- שָׁתָה drink (238)
- שִׁתִּים *fem. of שְׁנַיִם*
- ת
- תְּבִנִית image, form, like-
ness
- תְּהִלָּה 31, praise
- תֹּךְ midst
- תּוֹעֵבָה abomination
- תּוֹרָה 13, law
- תַּחַת under, beneath; at the
foot of; instead of;
תַּחַת בִּי, because
(137)
- תֵּימָן south
- תִּמּוֹל yesterday
- תְּמוּנָה form; image, like-
ness
- תָּמִיד 35, perpetuity; *Adv.*
Acc., continually
- תָּמִים 10, perfect, upright
- תָּמַם Q³ or Hi³, finish, com-
plete; be finished,
consumed
- תִּפְאָרֶת beauty; splendor
- תְּפִלָּה 31, prayer
- תָּפַשׁ 12, seize; hold
- תָּקַע 30, strike, drive; pitch;
blow
- תִּשְׁעָה, תִּשְׁעָה nine

ENGLISH-HEBREW VOCABULARY

A

abomination	תועֵבָה
about	סְבִיב לְ; לְ; עַל
according to	כְּ
account of, on	בְּעֵבוֹר
adjure	שָׁבַע, Hi.
admonition	מוֹסֵר
adversary	צָר (5)
affliction	עֲנִי
after	אַחֲרֵי (I37);

אַחֲרֵי־אֲשֶׁר

against	עַל
all	כָּל (5)
alone—see	בֶּד
also	גַּם
altar	מִזְבֵּחַ (<i>Irr</i> ; I17)
among	בְּ
ancient	יָקִן

and וְ

anger	אַף (5); חֶמָּה
anoint	מָשַׁח
appearance	מַרְאֶה
army	מַחֲנֶה
arrow	חֵץ (5)
as	כְּאֲשֶׁר
ask	שָׁאֵל (about, לְ)
atone for	כִּפֹּר, Pi. (I59)
attendant	נֶעֱר

B

bad	רָע (5)
beautiful	יָפֵה
because	כִּי
before	לִפְנֵי (I37); בְּטָרָם
begin	חָלַל, Hi ¹
behind	אַחֲרֵי (I37)
behold!	הִנֵּה (I36)

bind אסר, Q⁵

blood דם

bone עצם (f)

book ספר

boundary גבול

bread לחם

break שבר

bring near קרב, Hi.

brother אח (*Irr*)

build בנה

bullock פָּר (5)

burn שרף, בער, Q or Pi²

burnt-offering עולה

but כִּי אִם; וְ (56)

by לְ, בְּ, עַל (153)

C

camel גָּמֶל (5)

camp מחנה

captives שְׁבוּת (f)

captive, take גָּלָה, Hi.; שָׁבָה

capture לכד

cast שָׁלַךְ, Hi.

cease שָׁבַת; חָדַל, Q⁴

charge פָּקַד

charge מְשֻׁמֶּרֶת

chariot רֶכֶב (i)

child יֶלֶד

choose בָּחַר; בָּדַל, Hi.

city עִיר (*Irr*)

clan מְשֻׁפָּחָה (2)

collect קָבַץ, אָסַף, Q⁵

come near קָרַב (A); נִגַּשׁ (253)

command מִצְוָה (95)

conceal סָתַר, Hi.

concerning עַל

confound חָתַת, Hi¹

congregation עֵדָה; קִהָּל

controversy רִיב

counsel מַחֲשָׁבָה

country אֶרֶץ (f; 44)

court חֲצֵר

covenant בְּרִית (f); make,

כָּרַת

crown מֶלֶךְ, Hi.

cut (off) כָּרַת

D

daughter בַּת (*Irr*)

David דָּוִד

day יוֹם (*Irr*)

death מוֹת

deed מַעֲשֶׂה

delight רִצּוֹן

delightful לְרִצּוֹן

delight in רָצָה; חָפֵץ, Q^{2,4}

(with בְּ)

deliver מָלַט, Pi. ; יָשַׁע, Hi¹

(Pass., Ni.)

deliverance יְשׁוּעָה

desert עֲרָבָה

dispossess יָרַשׁ, Hi¹distressed, be צָרַר, Q²do עָשָׂה, Q¹

draw near—see come near

dwell יָשַׁב, Q¹; שָׁכַן (A)

dwelling place מִשְׁכָּן

E

early, rise שָׁכַם, Hi.

earth אָרֶץ (f; 44)

Egypt מִצְרַיִם

enemy אֹיֵב (118)

escape מָלַט, Ni.

eternity עוֹלָם

evening עָרַב

evil רָע; רָשָׁע (5)

eye עֵין (f)

F

face פָּנִים (137)

faithful, be אָמֵן, Ni¹

faithfulness אֱמוּנָה

family מִשְׁפָּחָה (2)

far as, as עַד

father אָב (*Irr*)

favor חֵן (5)

fear יָרָא, Q² (192, 248)

feast חָג (5)

field שָׂדֶה	God אֱלֹהִים (50, 56)
fight לָחֵם, Ni.	gold זָהָב
first-born בְּכוֹר	good טוֹב
flee נוֹס; בָּרַח	goodwill חֶסֶד
flock צֹאן	governor פֶּחָה (<i>Irr</i>)
food אָכַל, אֲכָלָה	grace חֵן (5)
foot רֶגֶל (f)	gracious to, be חָנַן; רָצָה, Q ¹
for כִּי; לִ	great גָּדוֹל
forget שָׁכַח	guard שָׁמַר
friend רֵעַ	H
from מִן	hand יָד (f; 99)
front of, in לִפְנֵי (137)	hard קָשָׁה; כָּבֵד
G	head רֹאשׁ (<i>Irr</i>)
garment בָּגָד (i); שִׁמְלָה (2)	hear שָׁמַע
gate שַׁעַר	hearken לִשְׁמָע לִ
gift קָרָבָן; בְּרִיָּה	heart לֵב (5), לֵבָב (<i>Irr</i>)
give נָתַן (256)	heed (take) שָׁמַר, Ni.
glad, make שִׂמַּח, Pi.	help עֲזָר, Q ¹
glory כְּבוֹד	here פֹּה
go הָלַךְ (248)	hero גִּבּוֹר
go out יָצָא (248)	hide סָתַר, Hi.

high גָּבִיחַ, רָם

hill גְּבֻעָה (2)

hither הִנֵּה

holy קדוֹשׁ

holy, keep קדשׁ, Pi. (159)

home בֵּיתָה

horn קָרְן (f)

horse סוּס

horseman פָּרֶשׁ (— fixed)

house בֵּית (Irr)

how? אֵיךְ

how! מָה (54)

husband אִישׁ (Irr)

I

if אִם

in בְּ

inhabit יָשַׁב, Q¹

inhabitant יָשֵׁב

inheritance נַחֲלָה

iniquity עָוֹן; אָוֶן

inquire—see search

Israel יִשְׂרָאֵל

J

Jehovah יְהוָה (30, 50)

Jerusalem יְרוּשָׁלַם

journey דֶּרֶךְ

judge שָׁפֵט

judgment מִשְׁפָּט

just צַדִּיק

justify צָדַק, Hi.

K

kindness חֶסֶד

king מֶלֶךְ

king, be מָלַךְ; make, Hi.

kingdom מַמְלָכָה (2)

knowledge דָּעַת (f)

L

land אֶרֶץ (f; 44)

large גָּדוֹל

law תּוֹרָה

learn לָמַד (A)

leave שָׁאַר, Hi; יָתַר, Hi¹

length אָרָךְ

lest פֶּן (I48)

lie שָׁקַר (i)

lift up רוּם, Hi.; נָשָׂא (257)

like כִּי

look נִבַּט, Hi.

M

maiden, maid-servant נַעֲרָה
(2); אָמָה (*Irr*)man אִישׁ (*Irr*)

manservant עֶבֶד

many רַב (5)

master בַּעַל; אֲדוֹן

measure מִדָּה

meeting מוֹעֵד

mention of, make זָכַר, Hi.

messenger מַלְאָךְ

midst קָרֵב; תּוֹךְ (i)

miracle מוֹפֵת

misery עֲנִי

month חֹדֶשׁ

morning בֹּקֶר

mother אִם (5)

mountain הָר (5; 44)

much רַב (5)

N

name שֵׁם (*Irr*)

nation גּוֹי

near עַל

need עָנִי

new moon חֹדֶשׁ

night לַיְלָה (*Irr*; 95)not לֹא; אֵין (I35,
199); בְּלֹתִי (192)now עַתָּה (*and see note 2, p.*
164)

number מִסְפָּר

O

offer קָרַב, Hi.

oil שֶׁמֶן

old man זָקֵן

on כִּי

only אֶךְ; רַק

other אַחֵר (*Irr*)

- outer חיצון
- over על
- overseer, make פקד, Hi.
- P
- palace היכל
- pass, come to היה (174, 239)
- path דרך
- peace שלום
- peace, make שלם, Hi.
- people עם (5; 44)
- perceive בין
- pitch תקע
- place מקום (*Irr*)
- poverty עני
- power זרוע (f)
- prayer תפלה
- present ברכה
- priest כהן
- prince נָשִׂיא; שַׂר (5)
- prophet נביא
- province מְדִינָה
- provoke בעם, Hi.
- punish יכח, Hi¹
- pursue רדף
- put on לבש, Q (A) or Hi.
- Q
- quickly מֵהֵר (193)
- R
- ram אֵיל
- rebel מרה (against, *Acc.*)
- receive graciously רצה
- recount ספר, Pi.
- refuse מאס; מאן, Pi.
- regarded as, be חשב, Ni²
- remain שאר, Ni.; יתר, Ni.
- remember זכר
- remnant יָתָר (i)
- remove רחק, Hi.; סור, Hi.
- reproach חרפה (2)
- rest, give שבת, Hi.; נוח, Hi.
- (267)

return שׁוּב

righteous צַדִּיק

rise early שָׁכַם, Hi.

river נָהָר; יָאָר

road דֶּרֶךְ

rock צוּר

rod מַטֵּה; יֶשֶׁבֶט

rule מֶלֶךְ (over, עַל); מִשַּׁל

(over, בְּ)

S

sabbath שַׁבָּת (5)

sacred קֹדֶשׁ

safety יְשׁוּעָה

sanctify קֹדֵשׁ, Pi. (159)

sanctuary מִקְדָּשׁ

say אָמַר, Q⁶

search בָּקַשׁ, Pi. (158); דָּרַשׁ

see רָאָה; חָזָה, Q³

seed זֶרַע

seize תָּפַשׁ; אָחַז, Q⁶

select בָּדַל, Hi.

sell מָכַר

send שָׁלַח

servant עֶבֶד

serve עָבַד, Q¹

servitude עֲבֹדָה

shepherd רָעָה

shield מָגֵן (5; — *fixed*)

shut up סָגַר

silver כֶּסֶף

sin חַטָּאת (f; Plu. חַטָּאוֹת)

sit יָשַׁב, Q¹son בֶּן (*Irr*)

so that וְלִמְעַן (178)

soul נַפֶּשׁ (f)

sound קוֹל (*Irr*)

sow זָרַע

speak דָּבַר, Pi. (159)

spirit רוּחַ (f)

spread out פָּרַשׁ

stand עָמַד, Q¹

statute חֻקָּה, חֻק (5)
 stead, in his תַּחַת (137)
 stone אֶבֶן (f; *Irr.*)
 stranger גֵּר
 street חוּץ (*Irr*)
 strength כֹּחַ, חֵיל
 strong חֲזָק
 sword חֶרֶב (f)

T

table שֻׁלְחָן
 take לָקַח (257)
 teach לָמַד, Pi.
 temple הַיְכָל
 tent אֹהֶל
 territory גְּבוּל
 that לְמַעַן; הוּא; כִּי
 thence מִשָּׁם
 there שָׁם
 therefore עַל-כֵּן; לְכֵן
 thief— see גַּנֵּב
 thing דָּבָר

this זֶה, זאת (61, 62)
 throw שָׁלַךְ, Hi.; יָרָה, Hi¹
 thus כֵּן, כֹּה
 to לְ
 today הַיּוֹם
 tongue לָשׁוֹן
 tonight הַלַּיְלָה
 top רֹאשׁ (*Irr*)
 tower מִגְדָּל

transgression פָּשַׁע (i)
 tree עֵץ
 tribe מִטָּה; שִׁבְט
 trumpet שׁוֹפָר (*Irr*)
 trust בָּטַח; אָמֵן, Hi¹
 truth אֱמֶת (f)
 turn aside סוּר; זוּר (267)

U

under תַּחַת (137)
 until עַד-אֲשֶׁר; עַד
 unto אֶל
 upon עַל

V

valley נִיאָ; עֶמֶק (*Irr*)

vanity אָוֶן

very מְאֹד

vessel כֵּלִי (*Irr*)

village חֶצֶר

vineyard כָּרֶם

visit פָּקַד

voice קוֹל (*Irr*)

W

walk רָגַל; הֵלֵךְ (248)

wall חוֹמָה

war מִלְחָמָה (2)

warrior גִּבּוֹר; אִישׁ מִלְחָמָה

watch נָצַר; שָׁמַר

water מַיִם (*Irr*)weapon כֵּלִי (*Irr*)

weep בָּכָה (238)

what? מָה (54)

wheat חֲטָה (*Irr*)

when כִּי

whether אִם

which אֲשֶׁר

who אֲשֶׁר; מִי

why? לָמָּה (54)

wicked רָשָׁע; רָע (5)

wife אִשָּׁה (*Irr*)willing, be אָבָה, Q⁶

wise חָכָם

wisely, act שָׁכַל, Hi.

with בְּ; אֶת, עִם

witness עֵד

woman אִשָּׁה (*Irr*)

word דְּבָר

work מַעֲשֶׂה

write כָּתַב

Y

year שָׁנָה (*Irr*)

